

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

PROFESSOR WILLIAM SANDAY, resigning his Chair in Oxford, has delivered three lectures, as if he would gather the sense of all his teaching into one final message. These three lectures, together with a sermon, a great sermon on the Atonement, preached before the University, he has issued in one volume with the title of *Divine Overruling* (T. & T. Clark; 6s. net).

The three lectures (we reserve the Sermon) deal with the three things of fullest discussion at the present moment—the place of the Comparative Study of Religion, the fact (or fancy) of a Revelation, and the reality of Miracle. On each of the three Dr. SANDAY speaks the latest and most weighty word. For he knows them all most intimately, even all that others know, and he has made up his mind.

His greatest concern, and ours, is with Miracle. For it is the facility with which some can believe in miracle even now, and the difficulty which others find in believing in miracle at any time—these two—that are the most obvious and amazing signs of our day. Dr. SANDAY does not turn his face to the Spiritualist. He is concerned, and very seriously concerned, with the mind of the man of science. If he must recognize a call from God to speak the word that shall help, before he

is silent for ever, this is the subject on which he feels it must be spoken.

Perhaps no man ever realized more clearly how great a thing a miracle is. The modern tendency—we might say the tendency of the modernist—is to make light of it. Dr. SANDAY is a modernist. He calls himself so. But he makes much of a miracle. The entrance of a force from another world into this, and not a spiritual force affecting our spirit—for no one doubts that spirit with spirit can meet—but a force touching us materially, speaking to us, healing our minds, our bodies, lifting us perhaps out of the grave—that is to Dr. SANDAY a very great and notable thing. He may wonder that the Spiritualist can believe it so easily, but he says nothing. He does not wonder that the Scientist believes it with so great difficulty. To him he has something to say.

He says this: 'I have cut myself off by taking up so much of your time from the possibility of saying more about these subjects at present. It may be that, if I am granted the status and privileges of an Emeritus Professor, I may be able to say more some time in future. For to-day I will only set down the rather sweeping generalization by which I was inclined to explain to myself the instances of miracle which seemed to involve real violation of the order of nature. I do not

think that these instances are strictly historical. At the same time I *do* think that belief in them was encouraged by the fact that other miracles were strictly historical. A personality like that of our Lord, or in a lesser degree like those of St. Paul or St. Barnabas or St. Peter or St. John, worked miracles naturally and spontaneously. A conspicuous case would be that of those poor creatures who were thought to be possessed with demons. That calm, serene, penetrating yet sympathetic eye, fixed upon the troubled and agitated patient, brought healing with it. That is one example, and there were doubtless many more. But in the cases which we are compelled to reject, as at least not probable in the form in which they are recorded, I should be inclined to seek a solution under the general heading that the element of the abnormal came in, not so much in the facts as *in the telling*.'

There is some evidence that the great day of Spiritualism is on the decline.

Its great day. For Spiritualism is not of to-day only. It has often had its opportunity. But as there never was a greater loss of human life than in this great war, so never was there a more widespread desire to communicate with the dead. And that is what Spiritualism now popularly stands for—the possibility of communicating with the dead.

Its great day seems to be on the decline. This month there have been issued only two insignificant volumes, three or four magazine articles, and a sermon in *The Church Times*. And if it has begun to decline it may be expected, as on former occasions, to go down with some rapidity. Let us hasten therefore to point out what are the two fundamental fallacies that cling to it—not to hasten its departure, for that will come of neglect more than of exposure, but that we may recognize the importance of those principles which Spiritualism contradicts.

The first of the two fallacies into which the believer in Spiritualism falls is to conclude that the inexplicable is the supernatural.

How often does one read that this person or that was convinced of the truth of Spiritualism because, after all the explanation of the phenomena that could be thought of, something remained still unexplained. That something was accordingly believed to be supernatural. One educated man recently stated that he had gone through a vast deal of spiritualistic literature and had had some experience of mediums and their ways and still had remained unconvinced. Then one day he came upon a case which no explanation that he could think of would meet, and on that case he had surrendered.

It was a case of communication with the dead. We give it briefly. A husband and wife had agreed that the one who died first should if possible, and as soon as possible, communicate with the one who remained alive. In order that there might be no mistake as to identity or otherwise, they chose a sentence which the dead should make use of. It was an out-of-the-way sentence, and it was known to none but themselves.

The husband died first. No communication came. But in a short time the wife visited a medium. The medium declared that she had got into communication with the dead. Was it the husband? What evidence could he give of his identity? Some words of the sentence agreed upon were spoken. The wife was entirely satisfied. She believed that she was having speech, through the medium, with her dead husband.

Now let us ignore the circumstance that only two or three somewhat disjointed words were received. Let us suppose that the whole sentence had been uttered by the medium, exactly as it was agreed upon by the husband and wife. Is the only explanation a supernatural one?

Consider in the first place what that means. It means the introduction into the natural world of a supernatural force, with incalculable results. It means that henceforth we should not be able to assume that natural events had natural causes. It means that we could not calculate upon anything happening as we expect it to happen, that is to say in conformity with those natural laws which hitherto we have found to be observed everywhere throughout the world.

A writer in the current number of *The Quarterly Review* deals with the matter. 'It would indeed,' he says, 'be a revolutionary overturning of all the axioms of common life. The foundations of applied science—of engineering and medicine—would be sapped. If unknown spiritual forces add their quota to known material forces, then the best designed bridges may fall, the strongest foundations may shift, water may flow uphill. An element of indetermination and doubt is everywhere introduced, for all the works of man are based on the material forces which he can control; and, if they are subject also to unknown spiritual forces, nothing any longer can be controlled; chaos lies at the root of all things.'

He is speaking of some of the other phenomena of Spiritualism, such as the moving of chairs or the turning of tables. But the same uncertainty in life arises if there is indiscriminate communication with the dead. The uncertainty is even more disturbing. We should not be sure that our very thoughts were our own. In short, if we are compelled to believe that 'discarnate spirits' hold communication with us, using the words of our speech and otherwise taking part in our everyday affairs, this universe of God's creating, so surely believed by us to be an orderly universe, would become a scene of the most bewildering confusion.

Have we realized that? Have we realized that to some people it has actually already become so? The writer in the *Quarterly* quotes two medical authorities. The first is Dr. Charles Mercier,

who writes: 'I know from my own medical experience, that the pursuit of the occult, and especially of that form of it that used to go by the name of spiritualism, but is now called telepathy, . . . leads to a morbid frame of mind, and tends to render those who are at all predisposed to insanity an easy prey to the disease. . . . An experienced physician cannot shut his eyes to the pernicious effects it [spiritualism] sometimes produces.' The other is Dr. G. M. Robertson, Superintendent of the Royal Asylum of Morningside, Edinburgh, who writes: 'I desire to warn those who may possibly inherit a latent tendency to nervous disorders to have nothing to do with practical inquiries of a spiritualistic nature. . . . Inquiries into spiritualism sometimes lead to insanity in the predisposed.' And more recently (as reported in *The Scotsman* of Feb. 24, 1920) Dr. Robertson has said: 'I have received many inquiries to say more on the subject. I have little to add, save to reaffirm the statements then made. . . . It is strange that these phenomena, if supernatural, should occur most frequently when there is disorganisation and dissociation of the mental functions.'

It belongs to mercy, then, as well as to reason, that we do not at once adopt a supernatural explanation of any event which puzzles us, even after we have exhausted all the explanations that we can think of. It is a matter for science to investigate. It may be that the science is not yet existent that can account for it. Let it come into existence. It may be that certain of the phenomena which are called spiritualistic are due to something in man's personality which Psychology has not yet been able to cover. Let Psychology be stretched to cover it. And if it is not a fact at all, but either a hallucination or a humbug, let science find that out also.

When the War broke out the writer of these Notes was in Paris. In the hotel where he was staying there was a handsome German, with open countenance and engaging brown eyes, of the name of Kahn. He had at one time become a

citizen of the United States and carried his certificate of citizenship with him. One day Kahn asked the writer to go with him to a private room in the hotel, take some writing-paper, write on it any sentence he chose, and fold the paper. The sentence was written, the paper folded several times and held in the writer's hand. Kahn came forward (he had taken a seat some distance away) and told the writer what he had written. This was done again and again, and not once was a mistake made.

There was some hesitation over a proper name. For example: As the writer passed through London he went to see a cricket match at Lord's. One of the players had been run out. It was a very close thing. He wrote on the paper: 'Was Hobbs really out or did the umpire make a mistake?' There was a moment's hesitation in pronouncing the name Hobbs, but that was all. Kahn went through the same performance with other members of the writer's family. In every case he sat a long way off; when asked to do so he went out of the room; in no case was the paper provided by him; in no case did he take the folded paper into his own hand; in every case he stated correctly what had been written on it.

This performance was, and still is, as inexplicable to the writer as any case of 'communication' he has ever heard of. Was it therefore supernatural? The suggestion is absurd. Kahn himself would have laughed at the absurdity. It *may* have been due to 'thought-reading.' That was his own explanation. He had the power, he said, of emptying his mind, making it a blank page on which were then impressed the thoughts we were thinking. It may have been so. The writer believes that it was simply a clever trick.

Certainly Kahn was a scoundrel. He attempted to 'borrow' money of most of the guests in the hotel and generally succeeded. He even 'borrowed' a sovereign off a Jewish doctor, much to the doctor's disgust when he discovered that

he had been 'done in.' Kahn travelled with us to London. Three months afterwards he was convicted of an attempt to obtain money by fraud and was sentenced to two years' imprisonment.

That, then, is the first mistake. It is the mistake of supposing that the inexplicable is the supernatural. The other mistake is more serious. It is the mistake of supposing that the supernatural is the spiritual.

What is it that induces the follower of Christ to look favourably on the claims of Spiritualism? It is the belief that it is an ally in the struggle against materialism. That struggle is not so fierce now as it was in the end of last century. But it is with us always, and an earnest believer may be pardoned if he welcomes the help of any possible ally. Is Spiritualism then, like Christianity, the enemy of materialism?

By its name it ought to be. But its name is not more appropriate than is the name of Christian Science. For what is true spiritualism? It is the doctrine of the spiritual. And the spiritual is no communication with the dead. It is communion with God.

Let us be clear about this. Spiritual religion is communion with God. Wherever there is communion or fellowship with God there is spiritual religion; where there is no such communion there is no spiritual religion. If a man is in communion with God he is a spiritually-minded man; if he is out of communion he is unspiritual and in the true sense irreligious.

Christ came to restore men to communion with God. That was the purpose of His coming into the world, and its only purpose. The means which He used were His incarnation, His death on the Cross, and His resurrection. And we believe that every man who casts himself in faith upon Christ is restored to that communion. He is, as we say, 'accepted in the beloved.' He is

spiritually-minded man, the outward signs of his spirituality being prayer and the doing of God's will.

Now the question is this: Does Spiritualism bring us into fellowship with God? Does it even profess to do so? It does not. Its claim is that it brings us into communication with the dead. But communication and communion are not one and the same. It is not found that the dead with whom Spiritualism claims to bring us into communication are themselves in communion with God. Their utterances, as reported by mediums or received by friends, are such as to make it evident, even painfully evident, that they are not by any means in communion with God. In some cases—it is with great reluctance that one refers to it, but in some cases it is manifest, if the communication is genuine, that they have lost the fellowship with God which they once enjoyed.

One of the books on Spiritualism recently published is a very small volume with the title *The Modern Craze of Spiritualism* (Morgan & Scott; 6d. net). Its author is Dr. F. B. MEYER. 'To me,' says Dr. MEYER in that book, 'the most startling instance was of a very holy woman I knew intimately, and whose one thought was of Jesus and His atoning Sacrifice; but who, when she was supposed to be speaking from the other world, never mentioned the name of Jesus, but complained of some trifling physical ailment which seemed to be troubling her. The absolute incompatibility of such a remark from one who must have been for years in the companionship of the All Holy is sufficient proof to me, at least, that the voice which spoke could not be hers. Think of the Apostle Paul, whose one passion was to know the love of Christ, coming back to complain of an ache in head, body, or foot!'

Yes, it is worth thinking about. Is the desire for communication with the dead after all a purely selfish desire? Is the father or mother of

the lad who has given his life a willing sacrifice indifferent to his condition in the other world, and satisfied simply to have communication with him? If that is so, we have been misplacing our pity. Our sympathy is henceforth with the dead, not the living. There is a case of communication with the dead in the Old Testament. The spiritualist is fond of it. We recommend for his study one sentence in it: 'And Samuel said to Saul, Why hast thou disquieted me?' If our communication with the dead can only tell us that they have deteriorated in intellect and morality, it were a thousand times better that we left them alone.

So, whatever Spiritualism does, it does not bring us into fellowship with God. Why, then, is it called Spiritualism? It is so called through the mistaken idea that the supernatural is the spiritual. Spiritualism claims to bring us into communication with the other world. That is a supernatural claim. It is at once assumed that a supernatural claim is a spiritual claim—Spiritualism is a spiritual religion and the enemy of materialism.

The mistake seems to be made by those who are not spiritualists almost as readily as by those who are. It is never made in the New Testament. It is not made even in the Old Testament except by those who did not know what spiritual religion is; and it is indignantly repudiated by the great prophets. It is denied by our Lord. Again and again He was grieved because the people were so ready to run after the signs and wonders and disregard the gospel of the grace of God.

Not only is the supernatural not the spiritual, it may be the enemy of the spiritual. It is so in the case of Spiritualism, and that in all its manifestations, including the communications with the dead. For if these communications are real, they mean that faith is superseded by sight.

Now we know that it is by faith and not by sight that we enter into fellowship with God. 'No man hath seen God at any time: the only-begotten Son

which is in the bosom of the Father he hath declared him.' And how has He declared Him? Not by making God accessible to touch or sight or hearing; not even by offering Himself as the outward image of God, although it is true that in Him dwelleth all the fulness of the Godhead bodily; but by making Himself a riddle to the senses and foolishness to the understanding, by throwing Himself and the Father utterly open to our venture of faith and hope and love and new obedience.

In a book, entitled *God and the Struggle for Existence* (Student Christian Movement; 4s. 6d. net), which has been written conjointly by the Most Reverend Charles F. D'ARCY, Archbishop of Dublin, Miss Lily DOUGALL, and Canon B. Hillman STREETER, the question is raised, definitely and inescapably, whether it is the duty of an evangelical Christian to work for the betterment of the world or to let it go.

Who says, Let it go? Most evangelical Christians used to say, Let it go; and many evangelical Christians say so still. 'Christianity, they hold'—the words are Miss Lily DOUGALL'S—'Christianity is a system of religion designed solely to educate the human spirit to correspondence with a spiritual world quite different from this earth, and failure to desire and correspond with this present material life is the best preparation for the Christian heaven. They tell us that many of the greatest Christian saints have exemplified their entire incapacity to correspond to the things of earth, and that their Divine Master was in this respect their prototype, that the most characteristic of His sayings exhort His followers to the renunciation of all earthly ambitions and cares, and demand that they should follow him in disregarding the things of earth in order to attain an immortal heaven.'

Now it is no answer to that attitude to say that the Christian has nothing to do with an immortal heaven. The secularist says so, but the secularist has been put out of countenance since the War

began. We need an immortal heaven, and we have it. We need it, not to balance the loss of this world with the gain of that, but in order to continue that fellowship with God into which we have been brought by the self-sacrificing love of our Redeemer. And we have it. All our belief in Christ is bound up with our belief in His heavenly life. All the love we have for Him is bound up with the promise 'that where I am there ye may be also'.

The answer to the Christian who says that his business in this world is to prepare for another is not found in a denial of the existence of another world. It is found in a recognition of two facts which now at last are sufficiently certain to alter the whole situation. The one fact is the evolution of the human race. The other is the social conscience.

The doctrine of evolution declares the progressive advance of humanity in this world. And it demands the deliberate exercise of the will in securing that advance. This cannot be denied by the Christian. It can be denied only by the secularist, who keeps God out of evolution as out of everything else.

Miss DOUGALL quotes Mr. A. D. Darbishire's *Introduction to Biology*: 'Far and away the most interesting question which can confront the student of life (is) whether evolution is a process of which a simple mechanistic explanation has been discovered or whether it is not a mysterious process which we are scarcely able to understand at all yet; but which may, perhaps, be due to deliberate striving on the part of the animals and plants which have taken part and are taking part in it. And many will lean to the latter interpretation, because they find it inconceivable that we should know as much about so vast and complex and close a thing as evolution as we should do if the mechanistic explanation of it by natural selection were true.'

If, then, that stage of progress which has been reached in evolution is due to *deliberate striving* on the part of plants and animals in the long ago, how

can it be that all striving for the race should now come to an end? Is the individual to give himself to the salvation of his own soul? If the protozoa and their successors in the long, long history of evolution had been as independently occupied, where would have been the evolution and where would we be?

Certainly the individual has to strike out a path for himself. That belongs to the very conception of evolution. But the new path struck out by the individual has always been for the good of the race. The individual has usually suffered for his adventure. Whatever may be the explanation of the early stages, later evolutionary stages, says Miss DOUGALL, 'have always come about through conscious adventure, when the adventurer is called upon to give up the familiar "world," i.e. to set forth upon some unknown path—and that always at the risk of loss.'

'At every stage of man's evolution his progress has depended upon men who would walk by insight or faith in an idea rather than by what was obvious in their environment. Such men were persecuted, but, bringing salvation to their race, they might well rejoice. They might well say of their fellows, all following one another and approving one another, "Woe unto you when all men speak well of you." In an evolutionary sense these things have been true in every crisis, small or great, of our racial history.'

With this sense of the evolutionary demand there has come also a sense of the social claim. The Christian has discovered that Jesus came not only to recover the individual sinner but also to set up the Kingdom of Heaven on earth. Christ taught, says Miss DOUGALL, 'that a time would come when man should live in a blessed condition of perfect correspondence with his environment—that is, not only with God the Creator of all, but with men and with all the conditions of life. This state of things He expressed in the phrase "the kingdom of heaven," "the kingdom of God."'

The discovery of the Kingdom of God on earth is the discovery of the social conscience. No one can ever go behind that discovery and deny that it is his duty to work for the betterment of this world.

The Rev. Edward Carus SELWYN, D.D., succeeded Dr. Thring as Headmaster of Uppingham School. Now Uppingham School was Dr. Thring, and Dr. Thring was Uppingham School. And there is not a more difficult position in life than that of successor to a popular Headmaster. But Dr. SELWYN became as well-beloved as Dr. Thring, and lifted the school to a greater height of prosperity. After twenty years he resigned and gave himself to the writing of books.

His books have not been so successful as his Headmastership. There are two reasons. First he is original, startlingly original, and next he has no gift of expression. If his ideas had been in the hands of the late Dr. James Moulton, or if they had been in the hands of Dr. Rendel Harris, the world would have heard of them. It might have been edified or it might have been scandalized, but it would have known what Dr. SELWYN had to say.

Dr. SELWYN died suddenly on the evening of Friday, November 8th, 1918. Just before he died he had passed for press the proofs of another book. It has been edited with an Introductory Memoir by his eldest son. The title is *First Christian Ideas* (Murray; 9s. net).

Dr. SELWYN's great discovery (if it is a discovery) is this. The opponents of Christianity for the first century and a half were Jews; and in order to meet their attack, and if possible convince them that Jesus was the Messiah, the Christians made up books of quotations from the Old Testament, chiefly from the prophets. The quotations were read, perhaps in the synagogues (for there was much freedom in the worship of the synagogue), and were commented upon. These quotations

with the comments on them became the foundation of the Gospels.

Dr. SELWYN takes a passage here and there from one or other of the Gospels and shows how closely it depends upon some passage in the Old Testament. He takes, for example, the visit of the Magi to the infant Jesus.

The first thing is the Star. Balaam, the typical Magus of Mesopotamia, had foretold that the advent of the 'Man' of Israel should be marked by the appearance of a star: 'There shall rise a Star out of Jacob, and there shall be raised a Man out of Israel, and Edom [Idumea] shall be his inheritance' (Nu 24¹¹). Isaiah prophesied that 'kings shall journey at thy light and Gentiles at thy brightness' (60⁸). In the same chapter Isaiah describes the journey of the kings. His words (in Dr. SELWYN'S translation) are: 'All from *Saba* shall come bringing *gold, and frankincense* shall they bring: and they shall preach the gospel of the salvation of the Lord' (60⁶).

These prophecies, then (and there are others like them), were brought together and commented on, and formed the basis of the narrative in St. Matthew's Gospel of the journey of the Magi or Wise Men from the East to Bethlehem. Even the details of the story are found in the Prophets. Isaiah mentions the gifts which the Wise Men presented. At least he mentions two of the gifts—gold and frankincense. Where did St. Matthew find the myrrh? He found it also in Isaiah. Not in the Hebrew text, but in that Greek translation of the Hebrew Old Testament which we call the Septuagint, and which was in far more frequent use in Palestine when the Gospels were written than the original Hebrew.

It is true there is no such word as myrrh even in the Septuagint, as we now have it. But one great manuscript of the Septuagint (A) preserves a marginal reading in which Dr. SELWYN is acute enough to discover the origin of the word. After

'gold and frankincense,' the margin adds 'and precious stone.' Now in Aramaic 'myrrh' is *môrà* and 'precious stone' is *moq'rá*. The two words would be easily confused. Dr. SELWYN has no doubt that in St. Matthew's Gospel 'myrrh' is a mistake for 'precious stone'—a much more appropriate gift from a king.

All this raises a serious question. It is the question of fact. Does Dr. SELWYN mean to say that the story of the visit of the Magi has no foundation in fact? Is it merely an imaginary narrative, made up out of these quotations from the Old Testament, and with no other object than to confute the Jews? He recognizes the question and answers it.

He answers it, not when he is dealing with the visit of the Magi, but when he is describing the phenomena of Pentecost. For he goes over the narrative in the second chapter of Acts as minutely as the narrative in the second chapter of Matthew, and shows its dependence, phrase by phrase and word by word, on the Old Testament. Then he says:

'But what inference ought to be drawn from the fact? Was the account of Pentecost woven out of Is. 29 by a powerful constructive imagination? Or has Luke merely adorned his narrative from it? In short, are the events historical? In the Gospels we saw the resolution in Jesus to fulfil the events predicted, and could infer that he fulfilled them. Here it is again possible. The command in Isaiah was, "Be ye in ecstasy." The apostles resolved to obey it as a word of the Lord: they fulfilled it. There was, let us suppose, a great and widespread state of ecstasy that day. After this the other coincidences followed—the wind, the sound, the figures of the apostles illuminated (let us say) with the sun's light, as they spoke with tongues, incoherently, to be accused of drunkenness by the obstinate Jews. There is nothing incredible in any of these six records, and the events may have happened in that particular order.'

John Henry Bernard.

BY THE REVEREND NEWPORT J. D. WHITE, D.D., ARCHBISHOP KING'S PROFESSOR
OF DIVINITY IN THE UNIVERSITY OF DUBLIN.

THE School of Theology in the University of Dublin has at no time produced a special type of thought or expression of thought as have Oxford and Cambridge. We are familiar with stories and sayings illustrative of the contrasted characteristics of the Oxford man and the Cambridge man—a contrast as noticeable in the sphere of theology as in other departments—but the *differentia* of the Dublin man is not so easily defined.

This is probably due to its negative character. The influence of the Dublin Alma Mater has never been exerted to mould her sons after one pattern, good or bad; the temper of the place is critical, intolerant of pose of any kind; in Dublin there is recognition of heroes, but no hero worship. This quality of independence of thought has defects of its own; it is not favourable to the growth of corporate enthusiasms.

If it be asked, what is the origin of this *genius loci*? the answer may be found in the history of the foundation of the University at the close of the sixteenth century. Perhaps universities and similar corporate institutions have a continuous subconscious life. Not only as regards the physical organism is it true that 'the dead abide with us.' It may well be that the aggressive Protestantism of those who in the days of Elizabeth founded Trinity College, Dublin, remains, in its essential quality, the predominating element in the spirit of the place, and affects the modes of thought of teachers and learners, many of whom may have no conscious contact with theology of any kind.

Hence it has come to pass, that while there have been eminent Dublin divines, beginning with the great Ussher, none of them has had disciples; the younger men who have listened to their lectures, in some cases with admiration, have never taken their instructors as masters, that is, as models for faithful imitation.

These thoughts have been suggested by the task set the present writer by the Editor of THE EXPOSITORY TIMES, that he should attempt to give some account of one of the Dublin men still

living who have had an influence on the progress of theology during the last thirty years.

For many years Dr. Bernard was in close, almost daily, personal intercourse with two great Dublin scholars, George Salmon and John Gwynn, both of whom have left behind them works of enduring value. Yet there is no trace of the influence of either of them in his published works; and he in turn has had no disciples among the very many who have sat at his feet and come under the influence of his acute and powerful intellect.

John Henry Bernard, like most men who have attained to great positions in Church or State, began early his upward ascent. His intellect has the rare quality of comprehensiveness, capable of considerable proficiency in many branches of study: Classics, Mathematics, and Philosophy. He devoted himself in his undergraduate years to the two latter subjects, and graduated in 1880, at the early age of twenty, with gold medals in both Mathematics and Philosophy. Four years later he won the coveted distinction of Fellowship in Trinity College, Dublin, the examination for which is excessively severe; and almost from the first his strong and attractive personality began to be felt in the life of the College.

The obligation formerly laid on Fellows to take Holy Orders ceased shortly before the disestablishment of the Church of Ireland in 1869; and none of the Fellows elected since 1865 had been ordained. It was, then, significant of Mr. Bernard's plan for his life that he took Orders in 1886. In 1888, the second Theological Chair in the University, that of Archbishop King's Lecturer, became vacant through the promotion of Dr. Gwynn to the Regius Professorship. Dr. Salmon, who had just been made Provost, recognized the potentialities of Mr. Bernard; and the young Fellow was preferred for this important and responsible post above several men of ripe scholarship and wide experience.

Any misgivings which might have been felt from the youth and inexperience of the new Professor

were soon laid to rest by the masterly way in which he filled the position. Dr. Bernard held the Chair until his election to the Bishopric of Ossory in 1911.

During those years he made his mark as a theologian, a preacher and, above all, as an administrator and ecclesiastical statesman, quick to see the vital issues in a situation, and extraordinarily rapid in suggesting a solution.

His first essays in authorship were in the department of Philosophy. In conjunction with Dr. Mahaffy he published in 1889 Kant's *Critical Philosophy for English Readers*. This was followed in 1892 by a translation of Kant's *Critique of Judgment*. These two books are, if we except his edition in 1900 of the Works of Bishop Butler, Dr. Bernard's only contributions to philosophy, though his articles on the Fall, Miracle, and Nature in Hastings' *D.B.* exhibit a mastery of the philosophical speculations associated with those subjects.

Meanwhile, Dr. Bernard was acquiring a reputation as a preacher; not only in the College Chapel, but in the University pulpits of Oxford and Cambridge and in Westminster Abbey, etc. The appeal of Dr. Bernard's sermons is to the mind rather than the heart, or if to the heart then through the mind. They are carefully reasoned discourses in which noble thoughts are expressed in a singularly clear and firm style, often with great felicity of phrase; always illuminated by the dry light of the intellect, and sometimes warmed by a restrained enthusiasm. A volume of sermons entitled *From Faith to Faith* appeared in 1895; and since then others have followed: *Via Domini*, 1898; *The Prayer of the Kingdom*, 1904; *Christmas Thoughts*, 1913; *Verba Crucis*, 1915; *Easter Hope*, 1916; *In War Time*, 1917.

In 1902 that vigorous Churchman and faithful servant of God, Dean Jellett, passed into a higher sphere of service; and Dr. Bernard, who had been Treasurer of St. Patrick's Cathedral since 1897, was elected Dean by his brethren of the Chapter. Here, his remarkable gifts as an administrator found wider scope and grateful recognition. Dr. Bernard made the National Cathedral a true centre of spiritual life as well as a pattern in dignified and reverent performance of the Church Services. St. Patrick's has always been famous for its music.

The new Dean heightened in it the note of the 'beauty of holiness,' so far as is consistent with conformity to the Puritanical Canons, which make ritualism impossible in the Church of Ireland.

Although Dr. Bernard subsequently attained to the highest office in the Church, and has done conspicuous service as a Christian statesman, notably in the Irish Convention of 1916, it is perhaps true to say that the years 1902 to 1911, during which he was Dean of St. Patrick's as well as Archbishop King's Professor of Divinity, were not less potent in spiritual influence than the years of greater dignity which followed them.

Something has been said of Dr. Bernard's published work as a philosopher and a preacher. He has also made his mark as a commentator and a critical theologian. His commentaries on the Pastoral Epistles (*Cambridge Greek Testament*) and 2 Corinthians (*Expositor's Greek Testament*) have been found very profitable by students; and his edition in 1898 (in conjunction with Professor Atkinson) of the Irish *Liber Hymnorum*, for the Henry Bradshaw Society is a standard work of great value. He has also edited the *Psalms of Solomon* (1912), and in 1917 he published a volume on pressing theological problems entitled *Studium Sacra*.

The publications mentioned above do not fully represent Dr. Bernard's literary output; his contributions to learned periodicals are too numerous to mention. As Bishop of Ossory (1911-1915) and Archbishop of Dublin (1915-1919) his duties in the external life of the Church reduced on necessity the amount of time available for literary production. The world of Christian scholars will be grateful if Dr. Bernard's duties as Provost of Trinity College allow him sufficient leisure for sustained thought which may issue in the production of some more works for the confirmation of the Faith. Dr. Bernard's intellectual influence has always been cast on the side of a sane, liberal and enlightened orthodoxy. He has never feared research or the possible results of criticism; his heart has never 'trembled for the ark of God' for he knows that it is not really dependent on the care of men. The present state of unrest and uncertainty in human society calls to men of this quality to show themselves.

Literature.

ARROWS OF DESIRE.

UNDER the title of *Arrows of Desire* (Allen & Unwin; 10s. 6d. net), Professor J. S. Mackenzie has issued a volume of essays on our National Character and Outlook. His idea is that we ought to try to understand ourselves before we begin to set the world right. For, however it may be with charity, reformation ought undoubtedly to begin at home. But how difficult it is to understand the English character. Dr. Mackenzie is compelled to run his list of English characteristics up to the number of twenty-seven. How many of the seven-and-twenty would you as an Englishman acknowledge? The list is well mixed. It begins with Individualism and Liberty; in the middle you find Realism and Imagination, Fairness and Snobbishness; it tails off badly, the last five are Melancholy, Sentimentality, Cruelty, Hypocrisy, and Cant.

Professor Mackenzie is not so inquisitive with the Scots, the Welsh, or the Irish. Of the Scots he says: 'Zeal is perhaps their most striking excellence. What their hand finds to do, they do with their might. They are often very generous in their actions, but rather on principle than by a natural instinct, and usually within more definite limits. "The Scotch," says Beddoe, "are a generous race. . . . They may be parsimonious for themselves, but they are liberal for public objects." When they form friendships, their attachments are often singularly warm. Burns and Scott were conspicuous instances of this characteristic; but so, on the whole, was Carlyle—like the dog of Heraclitus and Plato, he attacked only those whom he did not know.' Of the Welsh: 'Enthusiasm is their strong quality, as zeal is that of the Scotch. They have the *perfervidum ingenium*, but it is a more quickly burning fire. It works more rapidly, but is perhaps less persistent. They do not, for instance, brood over injuries, but rather take prompt action, like that of Fluellen, though not always quite so drastic. They are generally described as choleric and impatient, not perhaps exactly of that swiftly moving disposition

That carries anger as the flint bears fire,
Which much enforced shows a hasty spark,
And straight is cold again.'

And the Irish: 'Ireland is a land of paradox, and it is peculiarly difficult to make statements about it without falling into self-contradiction. Mr. Chesterton has used the expression "frigid fierceness" to express a common characteristic. I suppose it is not really frigid; or at least it must be compared with the quality that Milton ascribes to the glacial region in Hades. It

Burns froze, and cold performs the effect of fire.

It is an attitude that may be contrasted both with the quick fire of the Welsh and with the slow fire of the Scotch. It is fire damped down, but all the more intense.' Then comes this comprehensive sentence: 'It is true that the ideals of the four peoples are markedly different—that of the English being, on the whole, the Gentleman, or, more generally, the man who *is* something; of the Scotch the Worker, the man who *does* something; of the Welsh the Seer, the man of insight; and of the Irish the Fighter or adventurer, the man who *struggles*.'

PRAYER.

The Rev. R. H. Coats, M.A., B.D., the author of that excellent book *Types of English Piety*, has now written a book on Prayer. The title is *The Realm of Prayer* (Macmillan; 7s. 6d. net). It is a comprehensive treatise, somewhat after the manner of the volume on *Prayer* in the 'Great Christian Doctrines.' But its purpose is different, and so it gives less attention to the illustration of the subject. Yet there are quotations which illustrate, not a few. There is even a separate appendix of quotations of fifty pages. Of that appendix the author says: 'Most of the following selected extracts have been gleaned from the reading of many years. Some, however, have been kindly contributed by Dr. James Moffatt, and a few others have been taken, by permission, from Dr. James Hastings' *Christian Doctrine of Prayer*.'

The chapter of most immediate interest is that on 'The Psychology of Prayer.' Its central affirmation is this: 'The true way of regarding prayer, on its psychological side, is to look upon it

as a mutual spiritual interaction, in which both divine and human elements are mingled. Prayer is something more than a subjective exercise of the soul of man by which we seek personal self-realization through the affirmation of spiritual values over against the world. Account must be taken of the external spiritual power which calls this faculty into being, and continually fosters, directs, educates, and inspires it. Prayer, that is to say, is the chief means of perfecting spiritual personality through the intercourse of our moral will with the holy will of God.'

But there is an earlier chapter that strikes us as still more useful. It is the chapter on 'The Development of Prayer.' The very idea of development is generally absent from the minds of those who pray. Mr. Coats shows how the great privilege has passed from the prayer of the rude animistic worshipper to the prayer of the Christian saints. We wish he had gone on to show how necessary it is for the saint to pray, not as he prayed when a child, but now with the understanding also, a full-grown man's prayer.

THE LEAGUE OF NATIONS.

Mr. Fisher Unwin has published a volume on the League of Nations which is the most readable of the volumes we have seen on that subject. It contains ten essays or addresses by men representing seven different nations. The title is *The Nations and the League* (7s. 6d. net). Thus we have the British View (by Sir George Paish and Sir Sidney Low), the French View (by Senator Léon Bourgeois and M. André Mater), the American View (by President Nicholas Murray Butler of Columbia University), the Belgian View (by M. Louis Strauss of Antwerp), the Dutch View (by A. Heringa), the Norwegian View (by Johan Castberg, President of the Norwegian Odelsting, and Fridtjof Nansen, the Explorer), and the German View (by Dr. Lujo Brentano of the University of Munich).

The German View is the most unexpected, both in itself and in its contents. For the author courageously and confidently assigns the war to two causes—our refusal to take shares in the Bagdad railway, which was undertaken simply 'to open up Mesopotamia,' and our determination 'to eject the Germans from their position in international commerce, which they have won by decades

of laborious work.' It 'is solely' because of this aim that they have compelled countries to declare war upon Germany with whom she had never had the slightest difference.'

The most valuable article in the volume is the introduction by Sir George Paish. Its subject is 'The Danger of World Breakdown.' Sir George Paish shows very clearly that the danger of a fearful economic disaster is not confined to the Continent of Europe, but extends to Great Britain, and even to America. 'Obviously,' he says, 'if America cannot sell its surplus supplies of cotton, a large part of the black population of the Southern States will have no income and no employment, and race riots and immense loss of life will be inevitable. Again, if the farmers of the West and of the Northwest cannot sell their surplus supplies of wheat and of meal, a considerable portion of the people now employed by them will be without an income. Impoverishment of the South and West will soon affect the East. And America as a whole will be seething with discontent and with revolution. What applies to America, applies equally to all the other nations which so largely depend upon the markets of Europe for the sale of their surplus products. Indeed, it applies to this country in common with the rest of the world.'

His remedy is a guarantee by the governments of the nations (especially Japan and other countries which have profited by the war) of a capital sum of seven thousand million pounds to be taken out in bonds at 5 or 4½ per cent.

SCIENCE AND LIFE.

Mr. Frederick Soddy, who is now Dr. Lee's Professor of Inorganic and Physical Chemistry in the University of Oxford, was for the last five years Professor of Chemistry in the University of Aberdeen, and during these years he delivered some addresses and wrote some papers beyond the work of his Chair. These papers and addresses he has now collected into a volume with the title of *Science and Life* (Murray; 10s. 6d. net).

The range of subject is not wide. For Professor Soddy is the wise shoemaker who sticks to his last. He has probably not had time, we doubt if he has inclination, to know something about everything. Still, his occasional essays are not occupied entirely with Chemistry. All that we have a right to say is that they are restricted to

Science. Professor Soddy is the very incarnation of that ideal which we have in our minds when we speak of 'a man of Science.' He writes of science, he thinks in science, he lives for science. 'Science and Life' is his well-chosen title, for to him life is science, and science is life.

It is not to be wondered at, therefore, that we should find Professor Soddy quite unable to understand theology. We do not say religion. There is not a word in the book which suggests the absence of personal religion; every word suggests its presence. But like many other men who have given their time to scientific studies, when he speaks of 'Science and Religion,' as he does in one most interesting article in this volume, he does not distinguish religion from theology. He does not separate the experiences of the spiritual life from their interpretation. And the consequence is twofold. In the first place, he is led to speak ill of religion itself, which he has no intention of doing; and in the second place he is led to speak ill of theology, without knowing what theology is.

It is true that at the beginning of his discussion he separates religion from 'the priests,' saying, 'It is the priests, not religion, it is difficult for scientific men to live with, and science cannot co-exist with priest-craft.' But even then he is thinking of religion as identified with 'priestcraft.' And in the opening of the next paragraph he makes the identification openly.

Now it is not true that the 'priest,' that is to say, the modern theologian (whom alone Professor Soddy has to consider), 'teaches that in some remote period of the world God Himself revealed Truth once and for all time, and his profession is to guard it against all comers.' That is merely the traditional conception of theology, handed down in chemical and other classrooms from generation to generation. And just as that conception is wrong, so also is the deduction from it wrong—what Professor Soddy calls 'another important difference between what is understood by truth in the realms of science and religion respectively.' This is the deduction: 'A truth that claims to be a divine revelation must necessarily be supposed to be the absolute or ultimate truth, which, by common consent, is unattainable by any of the methods of human inquiry.' We cannot but ask, however respectfully, if Professor Soddy has read for himself any competent modern volume of theology—any great manual like Professor

Adams Brown's, or Professor Clarke's, or Dean Strong's; or even any volume handling a single department of theology, like Mackintosh's *Person of Christ*, or Ottley's *Incarnation*, or Lidgett's *Fatherhood of God*.

Now let it not be supposed even for a moment that Professor Soddy is one of the incompetent or professionally jealous critics of Christianity. He is very strongly sympathetic towards what he believes to be true religion, and he would at once acknowledge that for him true religion is the Christian religion. What his book reveals is the necessity that lies upon modern theology to come out into the open and compel the unprejudiced student of science to see that his notions of 'priestcraft' are (with negligible exceptions) out of date and unworthy.

THE SYRIAN CHRIST.

The Syrian Christ is the title of a book of instructive and illustrative material on the Bible, quite amazing in its volume and its value (Melrose; 9s. net). The author is himself a Syrian. Abraham Mitrie Rihbany is his name. He has lived and preached in America for many years. And thus he knows both what are the customs of the people of Palestine and what is the best way of describing them for us. He throws new light on ever so many texts, and for our part we have not the least doubt of his reliability.

There is a striking chapter on Swearing. Mr. Rihbany shows how frequent it is, and how sacred. It is even a sign of manhood. 'I remember distinctly how proud I was in my youth to put my hand upon my moustache, when it was yet not even large enough to be respectfully noticed, and swear by it as a man. I recall also to what roars of laughter I would provoke my elders at such times, to my great dismay. Here it may easily be seen that swearing in the Orient had so lost its original sacredness and become so vulgar, even as far back as the time of Christ, that he deemed it necessary to give the unqualified command, "Swear not at all: neither by heaven, for it is God's throne, nor by the earth, for it is his footstool: neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of

evil." This was perhaps the most difficult command to obey that Jesus ever gave to his country-men.'

THE ECONOMIC CONSEQUENCES.

The Economic Consequences of the Peace are serious if not disastrous. That is the opinion of John Maynard Keynes, C.B., whose book under that title has been published by Messrs. Macmillan (8s. 6d. net). Mr. Keynes was the official representative of the British Treasury at the Peace Conference up to June 1919. At that date he resigned, because he disapproved of the terms of the Peace Treaty. His disapproval was due to the belief that Germany was required to pay more than she was capable of paying.

What was Germany told to pay? Mr. Keynes says eight thousand million pounds. What is she able to pay? Mr. Keynes says two thousand million. He knows, of course, that the Germans themselves offered to pay five thousand million pounds, but that was on the assumption that they would retain their colonies and merchant ships. Without them, he says, 'a capacity of £8,000,000,000 or even of £5,000,000,000 is not within the limits of reasonable possibility.'

It is all very disturbing, if it is true. But there are considerations. One consideration is the ease with which statistics may be used to prove foregone conclusions. Another is the unmistakable evidence Mr. Keynes has given of his fondness for exaggeration. His estimate of the President of the United States is an obvious and enormous example. 'The first glance at the President suggested not only that, whatever else he might be, his temperament was not primarily that of the student or the scholar, but that he had not much even of that culture of the world which marks M. Clemenceau and Mr. Balfour as exquisitely cultivated gentlemen of their class and generation. But more serious than this, he was not only insensitive to his surroundings in the external sense, he was not sensitive to his environment at all. What chance could such a man have against Mr. Lloyd George's unerring, almost medium-like, sensibility to every one immediately round him?' This is absurd on the face of it, and it becomes ridiculous when the 'clue' is discovered. 'The clue once found was illuminating. The President was like a Nonconformist minister, perhaps a Presbyterian.'

ANDREW HUNTER DUNN.

In the Memoir of the Right Rev. *Andrew Hunter Dunn*, Fifth Bishop of Quebec, by Percival Jolliffe (S.P.C.K.; 7s. 6d. net), there is not a very full account of the work which the Bishop did in his diocese. Mr. Jolliffe did not know him there and has to depend upon the knowledge of others. But from what we see of the man we can surmise of the work. And the man is greater than his work always. No doubt it is in the work that we first discover the man. 'Marvellous are thy works,' said the Psalmist, of God Almighty. Why? Because He is greater than His works. But when we have known what God is we know that all His works are done in truth and righteousness.

So is it with man. So was it with Bishop Dunn. We know him from the work he did as Vicar of All Saints, South Acton. That story Mr. Jolliffe knows well and tells it well. It is not the ordinary tale of the parish priest. It is a quite extraordinary narrative of a self-denying consecrated servant of God, making himself the fit instrument for God's hand in a most trying situation. One wonders how he got through all the work and, still more, all the worry.

But he owed much to his home life. Here is a pleasant picture of the home. It was written by the Archbishop of Rupertsland, who had been Dr. Dunn's guest during the meetings of the Pan-Anglican Congress: 'I hope you and yours are very well. I shall never forget the extensive kindness of you, all, and I shall ever look back with the pleasantest recollections to my stay at Bishopthorpe. It was so nice. I was just remarking to my daughter that the strain of the Synod seemed nothing to me for the reason that I had such a "home" to come to at your house to be *built up* with kindness. I hope that Mrs. Dunn and Miss Dunn are none the worse for all that fell upon them. Remember me most kindly and gratefully to them both, and also to the ever capable Arthur, and to the interesting *smoking* son, who guided me to comfort in the side-room upstairs, where we fumigated together, and where he listened to our "yarns."'

GUILTY OR NOT GUILTY?

We thought we knew most of the things that were as yet to be known about the origin of the

war. But Dr. William Herbert Hobbs, Professor of Geology in the University of Michigan, has discovered things we did not know, and he has set forth all the things that are known in admirable order and clearness in his volume of lectures on *The World War and its Consequences* (Putnam; \$2.50 net).

So set forth, these things together form a terrible charge. How the Kaiser, if he is tried, can escape their guilt, it is difficult to see. Professor Hobbs evidently counts him guilty of the Archduke's death. 'On June 12th, a fortnight before the murder of the Archduke, the German Kaiser accompanied by Grand Admiral von Tirpitz, paid a visit to him in his castle at Konopisht in Bohemia. Nothing but rumour is available concerning what passed between them at the meeting, but the Kaiser's remark when the news of the assassination reached him is most significant. So is likewise the fact that the always efficient police force of Sarajevo was instructed by the military authorities not to make any special arrangements for the Archduke's protection, and the military made none themselves. The Archduke rode from the railroad station to the city hall without an escort, and though a bomb was then thrown at him without success and he made protest, he was allowed to drive away from the hall without an escort, and with his wife he was then killed by revolver shots of the assassin Princip.'

'The news of the double murder of the Archduke and his morganatic wife reached the German Emperor at Kiel on board his yacht *Meteor*, where were many guests with him, including Prince Lichnowsky, the German Ambassador to Great Britain. Says Lichnowsky in his memoirs: "His Majesty expressed regret that his efforts to win the Archduke over to his idea had thus been rendered vain. Whether the plan of pursuing an active policy against Serbia had been determined upon at Konopisht, I cannot know. As I was uninformed about views and events at Vienna, I attached no far-reaching importance to this event. Not until later was I able to establish the fact that among the Austrian aristocrats a feeling of relief outweighed all other sentiments. One of His Majesty's other guests on board the *Meteor* was the Austrian Count Felix Thun. Although the weather was splendid, he lay all the time in his cabin suffering from seasickness. When the news arrived, he was well. He had been cured either by the shock or the joy.'"

Professor Hobbs is no hot-blooded partisan. Witness his words about Britain's sea-power: 'The fact that Great Britain has not misused her control of the seas to break up the commerce of her neighbours, is no doubt in some measure to be ascribed to the Anglo-Saxon ideals of fair play. It is perhaps quite as much to be explained, however, by the fact that as the one great Power which had adopted the policy of free trade, England had seen no advantage to her national prosperity in ruining her trade rivals, who must also be her customers. Were the seas to fall under the domination of a nation which aims to build up its state upon the destruction of its rivals, there is little reason to doubt that the *mare clausum* in peace times which prevailed in earlier centuries would once more become a *fait accompli*.'

A SHORT HISTORY OF EDUCATION.

Education has at last become popular. Well, it has become popular to talk about education. And when 'society' begins to talk about a thing, get your good book ready, that society may talk less ignorantly and less mischievously. Mr. John William Adamson, Professor of Education in the University of London, is ready with *A Short History of Education* (Cambridge: at the University Press; 12s. 6d. net).

It is a book to read right through. For there is progress. You may dispute about the fact of progress in other lines, talk about its cycles and so forth, as you will; in Education there has been progress unmistakably, and it is best by far to trace its history step by step. Doing so, you see pretty clearly where blunders were made and why, the chief blunder being, as usual, disregard of the actual human nature which had to be educated. And thus you are led on to the wonderful stride made by Thring of Uppingham and his imitators, with whom the history closes.

But you may pick up the book even at an odd half-hour and open it at almost any chapter, with some interest and some profit. In chapter ix. there is a description from Cordier's *Libellus* of 1530 taught at Geneva in the sixteenth century. You will observe how in that school and at that time prayer and performance went together.

'Whilst we are in making an end of our breakfast, the second peal rings, every one takes his books; we go into the common hall. The bills

[*catalogi*, class-rolls] of every form are called, as the custom is; they that are there answer to their name. I make answer too. They that are away are noted by the Monitors in their bills. After the bills have done calling, the master goeth into his pue to pray; he bids us to mind and then he prayeth publicly. When he hath prayed, he saith, Get you every one into his hearing place. They all come together, I also come with my school-fellows; I sit in my place. The master comes in. He enquires concerning them that are away. And then he sits in his seat and bids the Author's writing to be read up ["jubet pronuntiari auctoris scriptum," orders the passage set from the author in use to be read aloud]. We say three and three [that is, by threes in turn] with a loud voice, as we use to do every day. Then he bids us construe. Some of the more ignorant sort read one by one; we other-some say three and three, and that by heart [*memoriter*] except him that goes orderly [*ordine*, in his turn] before us repeating the very words of the author. At the last, the master exacts the English signification of the words. The better scholars [*doctiores*], to whom he giveth that in charge by name, make answer, I also being commanded by him to answer. He commends them that answer well; of the number of whom (be it spoken without boasting) I was one. Afterwards he commandeth every part of speech to be orderly parsed according to the grammar rule. Last of all, he doth openly appoint what is to be repeated after dinner. When it hath struck eight of clock, he commands us to prayer; which, when it is done, he adviseth us to do diligently what we have to do. At the last he dismisseth us. As he looks upon us, we go forth in order and without noise, and we depart merrily.'

RUHLEBEN.

The name of Ruhleben will be known to every schoolboy in every country, except Germany, for generations to come. And it will be a symbol of man's inhumanity to man. *The History of Ruhleben* has been told by Joseph Powell and Francis Gribble (Collins; 10s. 6d. net). It has been told with great thoroughness and a manifest British determination to be just. Hence it is not the painful reading that one expects it to be. There are episodes and incidents that are painful enough, degradingly painful and diabolically cruel.

But there are also acts of consideration and kindness. On the whole the record is black, far too black, but it is not so disgustingly sordid as was feared. Let us quote the authors:

'This part of our story, therefore, ends, as it began, with the exposure of a scandal which Germany will find it difficult to live down. The record of the military authorities at Berlin in the matter, is bad from first to last, though not quite so bad at last as it was at first. They never initiated reforms, and they never quite ceased to obstruct them, passing only by slow degrees from a policy of active cruelty to one of more or less tolerant indifference. Some of their individual subordinates, as has been shown, fought a good fight against them, and succeeded in doing something to save the good name of their country; but even their good will would have accomplished little if it had not been for the help sent from England, and the energy, enterprise, and power of organisation displayed by certain men within the camp. But for these things the death rate would have been appalling, and the whole story of Ruhleben a tragedy. As it was, tragedy was averted and the death rate was kept low. The work which, in the prison camps in England, was done as a matter of course by the military administration, was there left to the resources and initiative of the prisoners themselves. This chapter has shown in what a spirit they grappled with their task.'

The volume is admirably printed and illustrated.

SCOTTISH CLERICAL STORIES.

The Rev. Charles Jerdan, LL.B., D.D., has been best known by his children's sermons. He has published five large volumes of them. And they are children's sermons. As one feature of the true children's sermon, they overflow with anecdote. But the anecdotes are so truly children's anecdotes that no one was prepared to find in Dr. Jerdan the Dean Ramsay of a new day. Here he is, however, with an amazingly cheap and an amazingly good collection of *Scottish Clerical Stories and Reminiscences* (Oliphants; 7s. 6d. net).

He has good stories to tell, and he tells them well. They are almost wholly of the ministers of Scotland, and mostly of the ministers of the United Presbyterian Church. They are old and new. But the surprise will be that so many are

new. They are nearly all humorous, for, in spite of the idea which has obtained entrance into the Englishman's head so easily and stays there so tenaciously, the Scotsman's head needs no surgical operation to appreciate a joke. Says Dr. Jerdan: 'There is no more humorous nation in the world than the Scots. Although by no means a demonstrative people, they are full of fun and fond of joking. Their humour is dry—the humour of restraint; but it is natural, spontaneous, and sometimes even unconscious. Occasionally grim, it is seldom boisterous; but, when it is, it shakes the sides with laughter. Often it is *pawky*, that is, sly or arch; and now and then, instead of being pleasantly cheery, it is biting or sarcastic. Take it all in all, this is a peculiar feature of the national character.'

Sometimes the humour is in the situation. The Rev. Alexander Thomson of Haddington had a sermon on Heb. 11²⁵, 'Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.' He preached it 'on a Sacramental Fast Day in Junction Road Church, Leith, of which the Rev. Francis Muir was the much-respected minister. The congregation present on that day was extremely small; and at the close of the service, in the vestry, Mr. Muir said to the preacher: "Thank you very much, Mr. Thomson, for that admirable discourse. I enjoyed it exceedingly. My only regret is that so very few of my people were present to listen to it. It is too painfully evident, Mr. Thomson, that most of the families of the congregation, on a day which ought to be observed with solemnity, have preferred to enjoy the pleasures of sin rather than to *suffer affliction with the people of God.*"'

Sometimes the humour is in the language. The same Mr. Thomson had been on holiday and returned unexpectedly. 'When he appeared in the vestibule of the church as the bells were beginning to ring for the morning service, the face of Saunders Porteous, his old elder, and also a noted character in the town, became wreathed with smiles of welcome. "Come awa', Maister Thamson," he shouted, "come awa': the hale congregation 'ill be maist delighted when they see it's yersel' the day." "What's the matter, Saunders? Has the supply not been satisfactory?" "Maister Thamson, if you hadna been here yersel' the day, by next Sawbath they wud nae been a' sperfled, past the poo'er o' man ever

to gether them thegether again." "What was wrong, Saunders? Tell me what was wrong." "Maister Thamson, what sort o' a man was yon first ane that you sent us? A perfect mountain-bank, a screeching fule! Yon man canna preach. And then we had Maister C——. We a' ken Maister C——. He was born and brocht up amang us in Heddinton. If there's a godly man walks the earth, it's Maister C——. Nae doot o' that. But, Maister Thamson, God Almichty ne'er intended Maister C—— to gang intil a poopit. He's refused him gifts: *he* canna preach ony mair than the ither roarin' man. If ye hadna been wi' us yersel' the day, there wud be nae congregation ava next Sawbath."

The subject of *Clerical Incomes* has at last caught the attention of the public, and it is well to have it thoroughly discussed. The Rev J. Howard B. Masterman, M.A., Canon of Coventry, has edited a volume with that title (Bell; 6s. net). Each chapter relates to a different diocese, and is written by one who knows the condition of affairs in the diocese. The startling and humiliating figures need not be repeated. What remedies are proposed?

The first remedy is a better parson. There are some good parsons already—the first remedy is an increase of their number. The second is a keener sense of responsibility on the part of church members. The third is a more efficient executive. But these remedies take time; what can be done at once? Two suggestions are made—one, more active generosity by Diocesan Boards, the other, bursaries to enable lads of poorer parents to go through a University training and then enter the ministry.

'If I am right in my interpretation of the realities of politics and in my diagnosis of history, then the irresistible conclusion must be that there is only one way of giving us the necessary security and of removing the German peril, and that is to undo the political work of Bismarck, to sever the political bond with Prussia, to disintegrate this formidable and compact German structure—in other words, to substitute a decentralised Germany of small states for the unified and centralised and Prussianised empire.'

That is the central sentence in Dr. Charles

Sarolea's new book, *Europe and the League of Nations* (Bell; 6s. net). He believes in the small nation; he does not believe in the large. Even the confederations which the Peace Conference has blessed—Jugo-Slavia, Checko-Slovakia—he does not believe in. Their heterogeneous elements, he thinks, will never be able to pull harmoniously together. The larger the nationality or confederacy the more unworkable will the League of Nations find it, and Dr. Sarolea is truly anxious to see the League a success. The League of Nations is the Peace Treaty. 'To a superficial observer the Covenant may as yet appear only as an empty form and an elusive shadow. On the contrary, to a thoughtful observer it is the Provisional Treaty which is the shadow. It is the League which is the substance.'

Mr. W. H. V. Reade has written a handy useful book on *The Revolt of Labour against Civilisation* (Blackwell; 3s. net). The danger ahead is in the assertion of mere class selfishness. Me and mine, especially me—it is the return to chaos. How is such a doctrine possible? It is made possible by insistence on the fallacy (or by taking for granted the fallacy) that 'labour' is manual labour, all other labour being idleness; and that the working-man is the man who works with his hands, all other workmen being hangers-on. Says Mr. Reade: 'The whole philosophy of Bolshevism is latent in the cant-words "labour" and "working-man," with their curious implication that outside an area rather vaguely described no one properly can be said to work.'

Mr. George Jeffery, F.S.A., Architect, has written *A Brief Description of the Holy Sepulchre, Jerusalem, and other Christian Churches in the Holy City* (Cambridge: at the University Press; 10s. 6d. net). It is the latest word on a great subject and a great history. A new chapter is opened in the history of Jerusalem, and the Holy Sepulchre will begin a new career of interest and awe. This book is up to date; it brings the whole history up to date; and it describes minutely and most capably the present state of the Holy Sepulchre. There is even a dip into the future.

The most unexpected part of the volume is that which describes the reproductions of the Church of the Holy Sepulchre as a Pilgrim Shrine in Europe, the chief of which is the Church of San

Stefano in Bologna. 'In England—with the exception of the chapel of the Sepulchre in Winchester Cathedral—very few examples seem to have taken the form of separate buildings or chapels, and but a few parish churches were dedicated in honour of Saint Sepulchre.'

The work is illustrated with plans and other drawings by the author.

The Rev. Charles Reynolds Brown, D.D., LL.D., Dean of the School of Religion in Yale University and Pastor of the University Church is the right man to invite to address young men. For he is a complete man. The trouble with young men, even when they have just completed their University course, is that they think they are complete men though in fact they are but half-way on the road to completeness. It is only the man who has passed middle life that is complete. He only has had all the experience of manhood and is a man. The young man, having but half the experience yet, counts what he calls 'manliness' manhood. He extols the active virtues, the courageous virtues. When Dr. Brown gives his *Yale Talks* to young men (Humphrey Milford 4s. 6d. net) he makes contact with their minds by taking the courageous virtues first. But before he is done with them he tells them that there is a place in the complete life for meekness and gentleness, and that he that ruleth his spirit is more than he that taketh a city.

The Power of the Spirit, the new book of the Rev. Percy Dearmer, D.D., Professor of Ecclesiastical Art in King's College, London, is an appendix to the books which treat systematically of the doctrine of the Holy Ghost (Humphrey Milford; 3s. 6d. net). It is deliberately an appendix. For (this is the Preface and the whole of it)—'In one of the chief text-books of theology used in our theological seminaries the following references are given by the index: "Holy Ghost, addition of Article on, 198; Divinity of, 199; distinct personality of, 201; history of the doctrine of, 204; procession of, 209; blasphemy against, 446 seq.'" This seemed to leave room for a little more upon the subject. I therefore ventured to choose "The Power of the Spirit" as the subject for the Page Lectures, at Berkeley Divinity School, Middletown, Connecticut, this year.'

We get a start when we find Dr. Moffatt's name docked of a letter on the first page, but it is something that the short spelling is maintained throughout, and it is the first and last departure from strict truthfulness. Not another word would we have altered, and not a word would we spare.

First there is a protest against the Holy Ghost being thought of as a giver of consolation. 'Comforter' we call Him, but not in that sense. Dr. Dearmer would have us say 'Paraclete' instead. He quotes the 'Veni Creator' (especially in the Poet Laureate's translation) as expressing the right 'military virtue' of the Holy Spirit. Then he discourses, learnedly and most suggestively, of the Gifts of the Spirit, the Talents of the Spirit, the Fruits of the Spirit.

One of the fruits is Peace. 'A good Christian is never disturbed or fearful, he does not fret or worry. (Oddly enough, as I wrote the last word a telegram arrived which announced that a registered manuscript had taken six days instead of twelve hours to arrive at the publisher's, thus effectually destroying my plans and breaking up my morning's work.) Well, a Christian must never worry, and the gentle "Bother!" is just as much out of place on his lips as the other more pronounced and more theological expletive.'

The Master of Jesus College, Cambridge, Mr. Arthur Gray, tells certain *Tedious Brief Tales of Granta and Gramarye* (Cambridge: Heffer; 4s. 6d. net). They are wild and weird enough for instant credence; for what else but such a life as this could have been lived in the Cambridge of the bad days of yore? The Master tells them well, without approval or disapproval, with just the antiquary's interest. The volume is illustrated by E. Joyce Shillington Scales, and that most charmingly.

Bishop Charles Gore has reissued his *Roman Catholic Claims* (Longmans; 4s. net). This is the eleventh edition. He says of it: 'I have rewritten the account of the early history of the Roman Church (pp. 93-4) in view especially of the investigations of Mr. Edmundson's *Church in Rome in the First Century* (Longmans, 1913), a book, which has not, I think, received sufficient attention.'

Our Lord's ministry in Galilee is the subject of

the chapters in the Rev. F. W. Drake's new book, *Galilean Days* (Longmans; 4s. 6d. net). 'It is not an analysis, nor a complete record of the work and teaching of Christ in Galilee, nor does it deal in any way with the problem of the sources of the narrative. It is a devotional study of some of the chief events of our Lord's ministry in Galilee, written by one who believes that no humanitarian view of Jesus can meet the demands of the Gospel story, any more than it can satisfy the deepest instincts of the human heart.'

Those who have studied the Benedictus have made a discovery. On the face of it the Song of Zacharias is simply a compilation out of the Old Testament. The phrases are memorable, the thought is prophetic, and that is all. But the study of it, such study as Canon E. A. Burroughs has given to it, is a discovery of strength and wisdom for all time and most of all for the strange time that now is. Canon Burroughs's book *The Way of Peace* (Longmans; 3s. 6d. net) is an elaborate (but never over-elaborated) exposition of the Benedictus. He quotes one who calls it 'the last prophecy of the Old Testament and the first in the New.' He himself calls it 'the earliest programme of Christian Life.' And it is as a programme of Christian life that he treats it so fully and so helpfully. The central thought is that the way of service is the way of peace.

Sister Agnes Mason of the Community of the Holy Family has been encouraged by her fellow Sisters to write a book on *The Way of Beauty* (Longmans; 5s. net). She hopes 'to shew (1) that there is a distinctive pleasure given by beauty, and to shew in what its difference consists: (2) that beauty is what is commonly called *objective*: (*i.e.*), that there is, with great but more or less accountable variations, a certain agreement or consensus of judgment as to the conditions which things must fulfil in order to be beautiful, and as to the great things which do most perfectly fulfil them: (3) and most important, that Beauty is in the truest and deepest sense *objective*, being of God just as Truth and Righteousness are of God: and certain consequences which follow from this: that is to say, (4) that crimes against beauty are plain sins, just as lying is a sin against truth, and stealing against righteousness; and that our nation is grievously sinning in this way: (5) how, as

beauty flows from God, so it may help us in the way of God, and how we can try to put our children in the way of this help: (6) and lastly, what beauty costs.'

That is an appetizing programme. The book is its fulfilment. Central of all, however, though not directly promised, is the thought of the beauty of God. Yes, He is a beautiful God, and Sister Agnes rejoices in the thought, with a joy that makes her writing itself quite beautiful.

Are all the saints and mystics dead? How careful we are to investigate the right of any man or woman of our own day to be called a saint, how careful to consider the claim to be a mystic. After investigation we find that there are better saints to-day than any that the Church of Rome has canonized; after consideration we discover that there are truer mystics than any previous age of Christianity has left on record. Why should we be astonished at the statement? It ought so to be. It is all a matter of the presence of Christ—its realization and its practice. And it is not to be supposed that Christ should be content to be present to any generation in just the measure in which He was present to the generation before. He is a progressive presence. He records progress. He makes it.

We need not therefore retain the name of mystic for St. John of the Cross and refuse it to Mr. Jesse Brett. *The Hidden Sanctuary* (Longmans; 5s. net) is a volume of 'Devotional Studies.' That is the modern modest title. But it is the old claim to intimacy, and makes the claim good. Moreover it is modern—yes, just because it is modern it is good to read. For we send the half of our faculties to sleep over the ancient mystics, content with a little comfortable pious emotion and forgetting that 'thou shalt love the Lord thy God with all thy mind.'

Where should one seeking seriously to study the New Testament begin? With the writings of St. Luke. And the Gospel comes before the Acts. For it is the deliberate opinion of the Rev. H. McLachlan, M.A., B.D., Lecturer in Hellenistic Greek in the University of Manchester, that 'the key to New Testament study lies mainly in understanding aright the nature and purpose of Luke's writings.' Mr. McLachlan is right.

Textual criticism, historical criticism, exegetical criticism, psychological criticism—all tend to-day to gather round the writings of that man whose nationality, profession, and even personality are so difficult to define.

Mr. McLachlan has written a volume on *St. Luke: The Man and his Work* (Longmans; 7s. 6d. net). That volume is an introduction to the subject, the best that the serious student can find. There is no problem unvisited or uninvestigated and the discussion is always marked by candour as well as ability. The linguistic problems are more prominent, but the man himself is always the centre. Mr. McLachlan more than all his writing. He finds Luke himself even in the arrangement of his paragraphs. 'The more the words of Luke are pondered, the clearer becomes the evidence for his possession of a singularly bright spirit. He had a keen sense of the ludicrous. The medley of great things and little, of things mundane and things celestial, of things low and things awful is plainly shown in the juxtaposition of a parable of the Kingdom with foolish pleas of guests invited to a feast, of the Lord's Prayer with the unwelcome Friend at Midnight, of the thrilling scene at Ephesus and the part played by an ignorant mob, of the lofty address of Paul at Athens and the contemptible newsmongering of the citizens. It is in such contrasts that humour and satire have their place, pointing out an intense unspeakable incongruity.'

The study of Man is still the most popular study, and we cannot have him old enough. The pursuit of the oldest human being is as keen as the search for the North Pole. And the difficulty is the same at the end. Is this really the oldest or have we still to look for another? In his manual entitled *An Introduction to Anthropology* (Macmillan; 7s. 6d. net), the Rev. E. O. James B. Litt, F.C.S., writes the history of the Neanderthal and all other types of prehistoric man, including the Grimaldi Race discovered at Mentone and called after the Prince of Monaco, and a fine exciting history it is. The latest sensation is the Ipswich skeleton, discovered in 1911, but now, alas admitted by its discoverer to be of quite moderate antiquity. The book is an Introduction to the whole science of Anthropology. Mr. James is one of the most enthusiastic of its students. His manual is up to date and excellent.

The Rev. E. F. Braley, M.A., LL.M., Organizer of Religious Education in the Diocese of Southwell, has written a book on the religious education of the adolescent, and called it *Sir Hobbard de Hoy* (Macmillan; 4s. 6d. net). It is really a book on the Bible Class—the first great book written on that great subject. Mr. Braley knows all about the Bible Class and has great faith in its possibilities. But it must be recognized, prepared for, taught, nursed, and nourished. Let not any Bible Class teacher go on teaching without reading this book. If the class is doing ill it will then do well, if it is doing well it will do better.

The Testing of a Nation (Macmillan; 6s. net) is the title which the Archbishop of Canterbury has given to the collected volume of his war sermons and addresses. In a true sense they are a history of the war, for they are a history of our public religion. This is what we felt about God and duty, interpreted for us by a man of true discernment. And it is comforting now to see that we were neither revengeful nor afraid. Dr. Davidson never said that we were sure to win—the left that to the prophets among our generals. But he said that we were in God's hands, and if we would but be true to the knowledge of God given to us, whatever the issue it would be well with us. Faith and courage—those are the notes that recur quite steadily throughout the volume.

Sir James George Frazer owes his reputation to his scholarship and his style. When scholarship and style are found together and in such measure of excellence as in him, the combination is irresistible. For if it is Frenchmen who can write well, it is Englishmen who can enjoy good writing; and if it is Germans that can investigate, it is Scotsmen that can appreciate the investigation. In his 'Golden Bough,' Sir James Frazer is the scholar first; in his *Sir Roger de Coverley, and other Literary Pieces* (Macmillan; 8s. 6d. net), the first charm is the purity of the English idiom. Never has Addison had a more loyal lover. The story of the visit to Coverley Hall was first told in the Introduction to a selection of Addison's Essays. It is now magnified, literally and metaphorically, by the publication of four papers discovered among the manuscripts still preserved in the Hall. They are delightful papers, quite worthy of a place in

the *Spectator*, which they may only accidentally have missed.

The other papers are a children's tale, 'The Quest of the Gorgon's Head,' four biographical sketches (Cowper, Robertson Smith, Fison, and Howitt), and fifteen shorter essays.

What is the theme of the Second Epistle to Timothy? The Rev. Harrington C. Lees says *The Promise of Life*. And under that title he has published an exposition of the Epistle in a series of Keswick addresses (Morgan & Scott; 3s. net). Mr. Lees was born to be an expositor, and he has made good his birthright by hard study. It is in the original language of the Epistle that he makes his discoveries, and then it is with a fine sense of idiomatic English that he makes them ours. His titles are: 'The Music of Memory,' 'The Securities of Faith,' 'The Heroism of Faith,' 'The Cost of Favour,' 'The Secret of Staying Power,' and 'Facing the Facts of life.'

Messrs. Morgan & Scott have published a new and revised edition of the Rev. W. Y. Fullerton's book on *The Practice of Christ's Presence* (2s. 6d. net).

The Church We Forget, by the Rev. P. Whitwell Wilson (Morgan & Scott; 7s. 6d. net), is 'a Study of the Life and Words of the Early Christians' by an evangelist for evangelists. Mr. Wilson is interested not so much in the things that befell St. Paul or any other of the early Christians, as in the use that can be made of them for the propagation of the Gospel. His scholarship is supplemented by his enthusiasm. If he is unconcerned about the great problems of the Acts, he is much concerned about the Gospel according to St. Paul. His historical allusions may need revision, but they never fail of their application. 'Paul,' he says, 'made friends in one place, only to tear himself from them. Repeatedly, as he was settling down, the call came to move elsewhere. Little need we wonder if he yearned for an abiding city, the place prepared for him, where he might be seated happily, with the Saviour Whom he loved. Yet as a figure in history—hunted, persecuted, maltreated—he was an utter contrast to the wandering Jew of poetry and drama. Shylock, dreaming of his ducats, is pitifully a smaller man than Paul, who being of the same race as Shylock, of the same education, the same tenacious obduracy, dreamed of an inherit-

ance, incorruptible and undefiled, and that fadeth not away, reserved in heaven—note the exquisitely unselfish touch—not “for me” but “for you”—for others than himself.”

Dr. Samuel A. B. Mercer, Professor of Hebrew and Old Testament in the Western Theological Seminary, is one of the most enthusiastic teachers of our time. He is well furnished and he is practical. His volume on *The Book of Genesis* for Bible Classes and Private Study has no nonsense whatever about it. He tells you in it what books to have beside you, and then how to use them. He teaches, he catechizes, he sets you essays to write. Messrs. Mowbray are the British publishers (\$1.25 net).

To his ‘Biblical and Oriental Series,’ Professor Mercer has added two volumes—the one on *Religious and Moral Ideas in Babylonia and Assyria*, the other on the *Growth of Religious and Moral Ideas in Egypt* (Mowbray; \$1.50 each).

Dr. Mercer sees what he wants done and does it. This series is unrivalled for the purpose of introducing the educated but inexperienced reader to the Comparative Study of Religion. One religion at a time is the best method.

Sir Francis Darwin’s new volume of essays, which he calls *Springtime* (Murray; 7s. 6d. net), is quite as light and airy as the first was. Flowers have the best share, as is right and proper. But pleasant things are said about the names of characters in fiction, extracts are made from the voluminous diaries of Thomas Hearne, and there are recollections or sketches of Sir Joseph Hooker, Sir George Airy, Sydney Smith, and Charles Dickens. The best of all is an essay on ‘Old Instruments of Music.’ It is full of curious captivating information, and it is effectively illustrated. The puzzled Bible reader will find a picture as well as a description of shawms and sackbuts. The name ‘shawm,’ says Sir Francis, ‘is believed to be derived from *calamaula*, a reed-pipe, which was corrupted to *chalem-elle*, and then to *shawm*. Shawms were made of various sizes, from the small treble instrument, one foot long, to the huge affair, six feet in length. The name Howe-boie, *i.e.* probably Haut-bois, was applied to the treble instrument as early as the reign of Elizabeth; while the deeper-toned instruments retained the name shawm.’

Quite a number of the persons who come into the Gospel story are—worse than Melchizedek for he had a name—nameless. Miss Hilda Parham finds one for every day of every week in Lent. One of them is the little child whom Jesus took and ‘set in the midst.’ We pass on to Miss Parham the interesting suggestion made in the magazine last month that he was Peter’s son and that his name was Simon. Miss Parham gives two or three pages to each of them. The title is *Nameless Notables of the Gospel* (Skeffington; 3s. 6d. net).

The Rev. E. W. Barnes, Sc.D., F.R.S., Canon of Westminster, has written a judicious little book on *Spiritualism and the Christian Faith* (S.C.M.; 1s. net).

To make the Old Testament ours again, and ours with all the gain those years of study have brought—that is a task worthy a strong man’s adventure. The Rev. Hugh Martin has attempted it. And he has not failed. The book is small but it is well filled. The title is *The Meaning of the Old Testament according to Modern Scholarship* (S.C.M.; 4s. net).

The Student Christian Movement is not to be accused of goody goodness. The publication of the Rev. John Bretherton’s book on *The Purpose of Prayer* (6s. net) is enough to answer the accusation. The problems of prayer are all discussed in it. And the conclusions are not all orthodox or ordinary. Nor are the illustrations. ‘In connection with the founding of Carthage the story is told how that Dido, requesting a site for the city, was assured that as much land would be given as could be encircled by an ox’s hide. It was intended that only a restricted space of a few yards should be given, but the hide was cut into thin strips, and formed into one long cord, which enclosed sufficient ground to build the first city upon. And when we seek material gifts from God we can be sure that He would rather we ask according to the larger measurement than the smaller.’

Large petitions we would bring,
We are coming to a King;
And His grace and power are such,
None can ever ask too much.’

That Friend of Mine is the title of a biography

of Marguerite McArthur by Josephine Kellett (Swarthmore Press; 7s. 6d. net). Marguerite McArthur died in her twenty-sixth year, yet she had had a full life. 'She had seen and heard most of what was fine in modern life. She had heard the greatest musicians in Montreal and London and Dresden; she had seen the best operas and the most famous actors; she had learned to love the best in art, in the galleries of Dresden, Paris, New York and London. Above all, she knew, as one of her soldier-pupils afterwards said, almost everything that is good and beautiful and true in literature. In sport she had seen the big matches in most games, the best skaters, the most exciting boat-races. She had thrilled to the grandest scenes in Nature, and, in her work for the First Seven Divisions, as well as later in France, she had felt the exaltation and pride of knowing all that was finest and bravest and best in humanity. She was ready for the new life: not its semblance, but itself.'

She was gifted beyond most, even beyond those whose gifts are manifest. Health of body was hers, soundness of mind, spiritual apprehension. She was a keen sportswoman, a diligent and successful student, a good friend and even with her years a safe guide in life. The soldiers to whom she ministered so pleasantly and so untiringly in Etaples adored her, and were deeply moved by her unexpected death. She died of pneumonia after the war had ended.

It is a book for young girls beyond all other persons and almost beyond all other books, so enterprising is it, so healthy, so right.

'Definitions,' says Mr. Watts-Dunton in his article on 'Poetry' in the *Encyclopædia Britannica*, 'are for the most part alike unsatisfactory and treacherous; but definitions of poetry are proverbially so.' Yet Mr. George O'Neill, S.J., M.A., Professor of English Language in University College, Dublin, defines poetry. 'Poetry,' he says, 'is the language of passion and imagination expressing themselves under control of the laws of beauty.' And having defined it so, he defends his definition, first by taking its phrases one by one and expounding them, next by giving examples of poetry and commending them, and finally by giving examples of 'the reverse' and condemning them. All this in the first of the essays which make up a pleasantly readable volume, entitled

Essays on Poetry (Dublin: Talbot Press; 5s. net). The rest of the essays deal with poets—Aubrey de Vere, William Allingham, Thomas Boyd, and Gerard Hopkins—all Irish, all half forgotten, all unforgettable. Take for recollection this from Gerard Hopkins's strange piece entitled: 'That Nature is a Heracleitean Fire and of the comfort of the Resurrection.'

Enough! the Resurrection

A heart's clarion! Away grief's gasping joyless days, defection,

Across my foundering deck shone

A beacon, an eternal beam. Flesh fade and mortal trash

Fall to the residuary worm; world's wildfire, leave but ash;

In a flash, but a trumpet-crash,

I am all at once what Christ is, since he was what I am.

The fragments of manuscripts found so long ago by Dr. Schechter in the Cairo Genizah are still being published. The Jewish Theological Seminary of America has added a volume of them to their 'Texts and Studies.' It forms No. 6 of that Series. The editor is Dr. Israel Davidson, Professor of Mediæval Hebrew Literature in the Seminary. The title is *Mahzor Yannai*. In addition to the Notes which, like the work itself, are in Hebrew, there is a long and informing Introduction. In the Preface Dr. Davidson says: 'The texts, edited for the first time in this volume, represent the remains of a large work of religious poetry, composed for every Sabbath of the year and grouped about the weekly portions of the Pentateuch, according to the divisions of the Triennial Cycle. The importance of these compositions for the history of mediæval Jewish liturgy lies not only in their being the residue of a work lost for many centuries and up to recent times entirely unknown, but also in the fact, that through them we are able to get a clearer idea of the rise and the development of the liturgical poetry known as Piyyut. Yannai, the author of these religious poems, flourished in the seventh century and is, therefore, next to Yose ben Yose, the oldest Payyetan. He is also reputed to have been the teacher of Kalir, the best known of all mediæval liturgists.'

Quality in Life (Watkins; 3s. 6d.) is a good title for a volume of essays, and the essays are as good as the title. They are thoughtful and suggestive of further thought, and they are expressed in faultless English with an occasional arresting illustration. The short essay on 'The Growth of Sensibility' is particularly incentive of thought. 'We are not children, but let us always cleave to our child nature; let us hold fast our day-dreams; let us treasure our sense of wonder in the universe; let us cherish in all its freshness the child faculty of hospitality to those flashes of wisdom and feeling which are too wayward in their coming and going, and of too delicate a nature, to pierce the adamant crust with which habit and convention, if we watch not, will imprison what should be a free and ever-enlarging life.'

Dr. Arthur Keith comes nearest in our generation to the Huxley of last generation in the power to popularize the results of Science without loss

of those results. He has Huxley's knowledge of human nature, more than Huxley's knowledge of scientific fact, and almost all Huxley's enviable gift of exposition. Who will forget his first reading of the book entitled 'The Antiquity of Man'? Its wonderful tree of evolution, a great work of science and art combined, is a possession for ever.

Dr. Keith, who is the Hunterian Professor in the Royal College of Surgeons and the Conservator of the Museum, has written already on 'The Human Body,' and so lucidly, learnedly, and reverently that, however we may be troubled by the thought of the way the body has come in the course of the millenniums, it is impossible for us to do other than regard it with awe, so fearfully and wonderfully has it been 'shaped in the lowest parts of the earth.' Now he has added to our debt in that respect by a volume on *The Engines of the Human Body* (Williams & Norgate; 12s. 6d. net) in which he describes its parts and their functions as lucidly, learnedly, and reverently as before, and just as memorably.

The Practice of the Spiritual Life.

BY PROFESSOR THE REVEREND HUGH ROSS MACKINTOSH, D.PHIL., D.D.,
NEW COLLEGE, EDINBURGH.

THERE is always a danger of supposing that some magic formula, some new crystal phrase, if only we could discover it, would solve all difficulties of the Christian life. Just as at the moment people are looking round for a panacea to cure the Church's ills, and suggesting that it may be found in better Biblical criticism or none at all, enthusiasm for social reform or quietistic renunciation of social interest, more ornate or more simple worship—so also it is with the individual. People wonder whether the remedy for mischiefs, personal or corporate, may not lie in some novel, mysterious idea; 'if only,' as the old preacher said, 'it would occur.' In point of fact, however, the sources of Christian goodness are known, and have been long open. They are as familiar and as great as the perennial themes of poetry—Nature, Love, the conflict of good and evil in human life. We Christians need not hunt about for the secret; it

is an open secret. Our sufficiency is of God. Jesus said, 'He that hath seen me hath seen the Father,' and in that said everything. Not more knowledge is wanted, but a better will. God is *there* for us in Christ; the only question is, Shall we take Him in? The cure for our ills, social and personal, is just to be better Christians.

Again, we can have Spiritual Life if we long to have it. I recall an address by Dr. John R. Mott, in which the refrain came at intervals, like a strong hammer-stroke: 'You can be holy if you wish to be holy.' Not that there is anything automatic in religion. But there is the promise of God to faith, and His promises get themselves fulfilled.

In the Spiritual Life, we need the true *inwardness* and the true *outwardness*. There is reception, and there is expression. Probably most people have always been in agreement about reception, about the ways in which we are given the life of

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ENCYCLOPÆDIA OF RELIGION AND ETHICS

(EDITOR - - - DR. HASTINGS)

VOLUME XI.

The many inquiries which the Publishers—Messrs. T. & T. CLARK—are now receiving regarding the date of publication of the above forthcoming volume render a general statement necessary. Owing to the difficulties and delays which present conditions impose on a work of such magnitude, a definite date cannot yet be given. It is hoped, however, that publication may be possible during the Autumn Season.

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God. But they differ a good deal about expression, which is a serious thing. The ways in which we express the received Divine life undoubtedly react on the very presence and power of that life within us. Strip its leaves from a plant, and you may kill it; and give personal Christianity its wrong expression in the life we live alongside of others, or fail to give it the right one, and the consequences may be grave.

I.

As to reception, the great believers by their experience have fixed one or two principles. They have marked down one or two sources of Spiritual Life as indispensable. Let us glance at these.

1. The Word of God.—There was an old saint who said that in former days he used to pray first, then read his Scripture portion, but he had learnt better and changed the order. He was right: Scripture, the vehicle of the gospel, must always come first; in it God takes the initiative, and our faith or prayer is a response. On the drill-ground the opening word always is, 'Attention!' and the Bible calls us to order at the outset of devotion. 'I will hear what God the Lord will speak' is the attitude faith takes to God, and it is in His Word, pre-eminently and unfailingly, that He does speak. If this reading of God's message is to be fruitful and serious, it must be daily. There was an advantage in the old days in being 'masters of one book'; that strength we may recapture, for inquiry has made the Book more intelligible and more interesting than ever.

What shall we read in the Bible? people say. First, Read what feeds your soul: which means that as you get older, new and before unappreciated portions of the Bible will disclose their value. Certain parts probably will come to no harm if you leave them alone altogether. But let first things be first: make the Psalms and the Gospels central.

Second, How much ought one to read at a time? Where shall we stop? No man can make rules for his neighbour, but a counsel (not wholly original) may be ventured. Read on until you reach a verse where, if it be night-time, you can lay your head right down as on a pillow; or which, if it be morning, you can take in your hand as a staff to lean on for the day's march.

Third, Occasionally read a book of the Bible right through at a sitting. When Dr. Moffatt's translation of the New Testament came in, I sat

down and read 'Philippians' from start to finish. How it freshened the whole to get the beautiful familiar letter in a new dress and in a single swift impression!

We may take it that the Word of God is so essential that to speak of strong Spiritual Life apart from its constant use is folly. Some things experience does prove, this amongst them. Many new discoveries are being, and will be, made; but no one has yet found out how to nourish the body without food, and in the Bible is the spirit's food.

2. Prayer.—If we breathe in God's redeeming truth by laying our heart open to His Word, with its nutrient properties, we breathe out the heart to Him in prayer. We speak in prayer, and we listen; listening is an element in prayer the importance of which we too much ignore. He who is never silent before God, listening in perfect stillness, cannot grow. Often the truth God tells us as we read the Bible, He repeats and seals as we pray.

The inconceivable worth of prayer for Spiritual Life—this is not argument, it is Christian history. A reading of the great missionary lives is proof enough: Brainerd, Martyn, Livingstone, Coillard, we know whence they drew their power to set back the frontiers of darkness and let the light shine. Just as the arm of the electric street-car goes up and presses close against the live wire, and the car lies helpless and inert when contact is broken, so these men were weak apart from prayer. And to adduce the Name above every name, Jesus is our forerunner in this field. He is not the Saviour merely; just because He is Saviour He is also the great Believer. As we look at Him in the Gospels we can see that He was 'the first that ever burst' into that great unexplored ocean of the Father's love and realized power to help. It was through prayer He got the good of that Love. He prayed by day and by night; with long petitions and with short; in the solitary mountains and in the crowded streets and lanes. Christ loved prayer and practised it.

Nor must it be forgotten that prayer does men good only when they seek God for His own sake. All prayer that can be called prayer is uttered in the attitude of *adoration*; the man who prays squinting at his own moral improvement defeats himself. That way lies self-consciousness. The object of prayer at its highest is not our success or felicity or holiness, but communion with God just

for Himself. In the Lord's Prayer, God's glory and Kingdom take precedence of petitions for personal blessing. No man ever yet fell in love in order to improve his character, nor would his character gain that way; and if fellowship with God is to make us good, in the Bible sense of goodness, it must be because He is more to us than all His gifts.

Mr. Oldham has said that when we think of prayer, we at once think of its limitations; when Jesus thinks of prayer, it is as crowded with unimaginable possibilities. There is nothing worth doing which it cannot do. Is not this specially true of 'ejaculatory' prayer? No better saint has been in this country for long than Dr. Andrew Bonar, and in his journal he writes: 'I find that unless I keep up short prayer throughout the day, at intervals, I lose the very spirit of prayer.' Nothing could be more *natural* than such a habit; when staying with a friend, we do not speak to him at length before breakfast and after supper, carefully refraining from conversation in between. We remember that our friend is there, and we talk to him. There are many times, indeed, when nothing but sudden prayer will serve; moments of temptation, of perplexity, of the thrill of gratitude. Here too we have the pattern of our Lord. As He healed the deaf and dumb man, as He hung on the Cross dying in the dark, He prayed brief dart-like prayers. That should be enough for us. Let us not be like the child who said: 'I didn't know you could say your prayers except of an evening.'

Do you pray? Even in this Convention one may safely put the question. Looking back over a week, can you see points at which you consciously placed yourself before God and took from Him the needed power? Were there moments at which you laid hold of Him, and said something real, were it only '*my God*'? Do not be put off by fear that you cannot pray for long periods. Probably you can't: very few people can. But we can take ourselves aside and see God's face. We can stretch our hands through the veil of sense and lay hold on the Unseen Love. We can have a little chapel, with an ever-burning light, where we kneel and receive.

How would our souls stand up, O Lord,
Erect and strong and free,
If we but knew the ample hoard
Of wealth we have in Thee!

We do not need to sway Thy mood,
Nor beg of Thee to hear;
Ere our own mind has understood,
Expectant is Thine ear.

3. Thinking about Christ.—Not that we are asked to think about Christ all the time; that is neither possible nor desirable. A student writing against time in an examination; a surgeon at a critical moment in an operation; a taxi-driver threading a crowded thoroughfare—their duty is to keep a mind concentrated on the task nearest them and not suffer their attention to wander for even a second, even to Christ. God knows this: it is He who has chosen these absorbing duties and sent us out to them. All the more reason we should use the leisure times that do occur to think about Jesus Christ in a natural and simple way. It can be done, for example, as we move along the street. An acquaintance once saw Dr. Chalmers, in Edinburgh, as he came down the Mound, his head sunk on his breast, deep in thought; watching him, he crossed the street and laid his hand upon his sleeve. And Chalmers looked up, like one coming out of a trance, saying: 'That's a glorious verse—"My God shall supply all your need according to his riches in glory by Christ Jesus."' Out of the heart's fulness the mouth spoke.

How much easier the Christian life would prove, if only we thought of Jesus Christ oftener! If we had a dear friend in Australia, and never gave him a thought, he would even cease to be dear, and presently it would be all one as though he were dead. We are what we think about. The nation that is constantly dreaming of war, keeping its mind on the subject, goes war-mad; the man who keeps his mind on Jesus grows keen on all things for which Jesus stands. We abide in Christ by means of our thinking. Thought is the opening through which pour the waters of His great life, to flood the shallows of our poor nature.

To think of Christ is to enjoy His friendship, and can we set limits to what that friendship will do for us? It is an intimacy to enrich mind and heart. No one ever dreamt such dreams for mankind as Jesus, and we can listen as He speaks about them. No one ever so realized the supremacy of God's will, or so dwelt under its shadow; He can lead us also into that experience. No one knew so deeply that love means sacrifice; that lesson too He can instil into our narrow hearts. Will

not this companionship, this effort, through His Spirit, to enter into His mind and taste its blessedness and delight—will it not make us different? Will it not bring us out of ourselves, therefore, from gloom into joy? Yes, it will. The indolent, the cold, the covetous—He can change them all.

Clearly we make progress only as we look out—away from ourselves. Not self-inspection is the secret, but Faith. As Forbes Robinson put it in a wise word: 'I have never found it profitable to meditate on my sins.' Looking up is so much better than looking in. That is why Faith makes a man stronger in character: it takes his mind off himself and fixes it on Another. So he ceases to brood over failures or successes, and is changed by beholding. We escape from evil by thinking on what is good, and Christ is the best of all.

II.

For a true full Spiritual Life reception must be accompanied by expression.

1. Obedience.—Channels for the inflowing of the Divine life can be kept clear only by obedience. The Christian is a man who does as Christ bids him. 'My Master has said such and such, and that is enough for me.' Have we ever taken this quite seriously—this duty to obey Christ? Probably each of us has some corner of life unreclaimed, unchristianized—our temper, our imagination, the way we make our income, our expenditure. We will *not* let Christ rule over that. For one case of perplexity as what Christ's will is there are ten or a hundred cases of refusal to obey the will He has made quite plain.

Are you doing your best to keep His commandments? Remember this will react powerfully on your inner life: your fidelity to Him as Master affects your assurance that He is Saviour. To-day one of His commands is troubling many people. He bids us forgive our enemies. It is quite possible that God's hearing of prayer for Revival is going to depend on whether we are ready to forgive Germany. We know what Jesus said as He hung upon the Cross: 'Forgive them, for they know not what they do.' Shall we contend that we have more unpardonable injuries to forgive than He?

2. Justice and love of our neighbour.—Our idea of saint is changing. The old mystic idea of *solus cum solo* is not false, but if put forward as

complete it is thoroughly unsound. A certain colour-blindness for definite parts of the Bible—such as the social teaching of the prophets and of Christ—has hid the fact that if we are to be saints, the people of God, we must rectify our relations to our neighbour. Note our Lord's answer to the question which was the greatest commandment. He began: 'Thou shalt love the Lord'—which will always be primary and central and the fertile root of everything. But He did not stop there. He said there was a second like the first: 'Thou shalt love thy neighbour as thyself.'

Therefore the saint must be a social reformer—in purpose, in sympathy—or he will not be a saint in Jesus' sense. Holiness means zeal for righteousness. If you are going to be Christlike in this sphere, which is it to be?—social reform an unpleasant necessity, lest worse should come, or social reform welcomed as the good will of God? We may find an analogy in slavery. If we discovered that an acquaintance of ours still held slaves—in Africa, let us say—we should be sure of one thing, that he was not a good man. Once a slave-holder *might* be a Christian; we remember John Newton's statement that he had never had sweeter communion with God than on the deck of his slave-ship. Yet now as we look back, we say, 'They were good men, they were in fellowship with God; *but how could they do it?*' So when Christians look back a hundred years hence, on the Church of this generation, and mark the indifference to bad housing, sweated labour, intemperance, they too will say: 'They were good people, they were in fellowship with God; *but how could they do it?*' The idea of saint is changing, and it will change yet more. Mazzini, the Italian patriot, once said: 'When I hear a man called good, I ask, "Who then has he saved?"' Of more and more people within the Church it will be true that they have to catch this tide of concern for their neighbours' lives, or the great Divine movement will leave them high and dry. Their spiritual life will pay for their blindness to God's will.

How am I to know whether I am making headway in the Spiritual Life? Here is a possible touchstone. Is Christ greater to me than ever? Is my sense of *wonder* growing? Wonder at the love of God, wonder that we are His, wonder at God's passion in the Cross, at the infinite prospect of immortality? When Jacob Boehme lay dying,

at the last he raised himself from the bed and cried, 'Open the window, and let in more of that music!' That is where we want to live; with the music about us of God's unconquerable love in

Christ. If something more of its marvel is taking possession of us, let us give thanks. 'O Lord, I am thy servant, truly I am thy servant; thou hast loosed my bonds.'

In the Study.

Virginibus Puerisque.

Birthdays of Good Men and Women.

I.

'One is your Master, even Christ; and all ye are brethren.'—Mt 23⁸.

LAST century, perhaps about the time your grandfather was a boy, there were, here and there throughout the country, homes in which boys and girls could not have helped feeling that they dared not be rough or make a great noise.

I want to tell you about one such home in the town of Scarborough in Yorkshire. The father had died, and the mother was left to take care of five young children, four girls and one boy whose name was Joshua. The mother was a very gentle woman with a face that would have made you love her. She wore her hair brushed smoothly down under a close-fitting muslin cap which had no ribbons upon it. Round her neck, and under her black bodice, there was always a snow-white neckerchief, and on occasions a black silk or cashmere shawl was pinned over her shoulders.

When her children were quite little she was often an invalid, for her husband's death had been a great blow to her: she had loved him with her whole heart. But she was always able to speak to her little girls and Joshua about the poor and the suffering, and she did it in such a way that her words seemed to them like God's words.

Joshua, about whom I want to speak to you, was born on April 6, 1844. He and his sisters did not go to school at first; they were taught by a governess. When they went out, they walked on the streets with a feeling that somehow they were not like other boys and girls. It was a common thing for them to hear the street children calling 'Quack, quack, quack!' and they knew what that meant. If it had not been for the thought of their happy though quiet home, and

their mother's love and teaching, I believe Joshua would have turned his head and said things back again. Not very long ago a Sunday School teacher was speaking to a class of boys about forgiving one's brother 'until seventy times seven.' 'What,' she asked, 'would be gained by doing such a thing?'

'Nothing,' came the answer from one boy.

'Then, what would *you* do if any one kept calling you names?' she asked him.

'I would tell the fellow to stop once, twice—maybe three times, and if he still went on, I would give him a thrashing.'

Joshua had been trained by his mother to believe in the New Testament way, for she was a Quaker. If you have not heard of the Quakers before now, ask your father or mother to tell you a little about them, and then get the *Life of George Fox* out of the Library and read it.

Joshua's surname was Rowntree. The name will suggest something nice to many of you. But he did not, like some of his relatives, grow up to make cocoa*or chocolate. He became a lawyer. Walking with a schoolboy cousin one day his mother said, 'My dearest wish for Joshua is that he may become a leader of men both in his town and country; for there is nothing more noble, nothing which brings more happiness in life than to help others to do the right.' And as a lawyer Joshua Rowntree lived to fulfil that wish.

He loved his fellow-men, especially the hard-working thousands of the great cities. There were in Scarborough many lads who had neglected their education when they were boys. Joshua had heard of schools having been started for the benefit of such lads—schools that were like Scripture classes. Why should he not start one in his native town? If the lads would only have confidence in him, and ask questions about anything they did not understand, they and he might be a help to each other.

The motto of Joshua Rowntree's Adult School was at first, 'They helped every one his neighbour, and every one said to his brother, "Be of good courage."' Later the words from the New Testament were added, 'One is your Master, even Christ; and all ye are brethren.' In teaching and speaking he took, as far as possible, the standpoint of the men themselves. It was as if he talked like a child to a child, just as a good mother does to her little children.

'One is your Master, even Christ; and all ye are brethren.' Joshua Rowntree was following the example of Jesus Christ in trying to be a true brother to the men amongst whom he worked. Besides trying to teach them, he made a strong effort to interest them in Temperance, for he realized the evil done by the use of strong drink. Then he talked to them about politics. He had always been a keen politician himself—one of the right kind. He did not argue as if his side were right and that of every one else wrong, and in every discussion he took part he invariably took up the defence of the weak and the wronged. Joshua Rowntree, the little Quaker boy, whom the street boys of Scarborough derided, lived to be a blessing to those about him. He was for some time a respected and beloved member of Parliament. Referring to a letter which Joshua had written regarding a question on which he felt very strongly, the Colonial Secretary said, 'That was real Christianity.' So you see he preached the gospel of Jesus Christ wherever he went.

His presence anywhere seemed to bring a wonderful influence with it. He was for some time a magistrate and used to sit upon the Bench. He was always just, but even when he pronounced sentence, it was evident that he loved the poor erring ones. A young girl, who had done wrong and stood before him as a criminal, said afterwards, 'To go before Joshua Rowntree on the Bench made you feel you might be a good woman.'

II.

The Compleat Angler.

'They set a trap, they catch men.'—Jer 5²⁶.

'Fear not; from henceforth thou shalt catch men.'—Lk 5¹⁰.

There is a curious fish which inhabits the waters near our coasts. It is called the angler fish, and it has received this name because of the strange way in which it attracts its prey.

The angler fish is generally about three feet in length, and the greater part of its body is made up of its head! Its mouth is a huge chasm containing two long rows of very sharp teeth. But the extraordinary bit about this creature is its back fin. Three of the rays or spines belonging to this fin have grown into long tentacles and have removed from the back to the head. These tentacles the angler fish uses as baits to catch the smaller fishes. When it is ready for a meal it hides its head in the mud or among the sea-weed and waves the tentacles about in the water. They look exactly like three nice tempting worms, and the front ray, which is clubbed at the end, appears specially attractive. Very soon up swims a small fish expecting a nice dinner. Of course it never sees the huge mouth, for not even the silliest of silly little fishes would walk open-eyed into that trap. But just when it is upon the point of seizing the supposed worm there is a vicious snap, and the poor little victim is engulfed in the vast cavern.

The sailors sometimes call the angler fish the 'sea-devil,' and don't you think it is a good name? For when the devil wants to get hold of a man or a woman, when he wants to capture a boy or a girl he doesn't do it openly: he sets a trap. He knows that if his intended victims saw what an ugly, cruel, horrible old wretch he was he would never catch them at all, so he hides himself and dangles an attractive bait in front of their eyes.

That is why the things that lead us astray often seem so nice. We are so taken up looking at the attractive side of them that we forget where they are leading us until we find that we have wandered far away from the things that we knew to be right and true.

There is one other thing I want you to think about. You and I, boys and girls, whether we know it or not, are angling either on the side of Jesus or on the side of the devil.

Our first text was addressed to the people of Judah and Israel. They were told that among them were wicked men who set a trap and caught men. These wicked men were really servants of Satan. They caught others to destroy them.

Our second text is taken from the story of the miraculous draught of fishes. You remember how Jesus stood one morning by the shores of the Lake of Gennesaret, and He saw two fishing-boats lying there, but the fishermen had gone out of

them and were washing their nets a little distance off. He entered one of the boats and told the owners to launch out into the deep and let down their net for a draught. The skipper, Simon Peter, replied that they had toiled all night and caught nothing, but nevertheless because Jesus told them to do it they would let down the net. And when they obeyed they enclosed such a multitude of fishes that their net broke and they had to call in the help of their partners in the other ship. Not only that, but so great was the weight of their catch that both ships began to sink.

When Peter saw it he fell down at Jesus' feet and cried, 'Depart from me; for I am a sinful man, O Lord.' And Jesus said, 'Fear not; from henceforth thou shalt catch men.'

If you looked up that word 'catch' in the Greek New Testament you would see that it means 'take alive' or 'save alive.' That is what Jesus is doing, and that is what His true followers are doing too by His help.

For, boys and girls, if you are not on Jesus' side, if you are not on the side of the things that are noble and right, then, consciously or unconsciously, you are helping to draw others into the devil's trap. But if you are faithfully trying to follow Jesus and to do what He would have you do, then by your influence and example, by your kind words and your loving deeds, you are helping to catch men alive that they may be filled with fuller life.

III.

Our Great Example.

'I have given you an example.'—John 13¹⁵.

Our text to-day is one of Christ's sayings. He said it to His disciples the last evening He was on earth, just before they all had their last meal together.

You remember that Last Supper. It was held in a large upper room lent by one of Christ's friends. Now, before a meal, what seems to us a curious performance was gone through. All the guests had their feet bathed. This was absolutely necessary for their comfort because the people wore no shoes in the house and only sandals out-of-doors, and the sandy roads of Palestine were both hot and dusty. So the custom was that when the guests arrived a slave poured cool water over their tired feet and wiped them with a towel.

Christ and His disciples were poor and had no slave to perform this office for them, but one of the disciples was supposed to do it instead.

On this last evening of Christ's life, however, the disciples had been quarrelling as to which of them was the greatest, and they had got so hot over it that they hustled into the room like a lot of great sulking schoolboys. They threw themselves down on their couches and looked at the table, looked at the ceiling, looked at the floor, looked everywhere but at the pitcher and basin and towel that were crying out to be used. They knew quite well that it was the duty of one to bathe the feet of the others, but they were all equally determined not to be that one. They thought that he who would condescend to do such a lowly service would at once be acknowledging himself inferior, so they just sat and gloomed and said nothing.

Neither did Christ say anything; but He did something. He did a most surprising thing. He took a look at their faces and He took a look at their hearts—for He saw all that was going on there—and then He rose, and, casting aside His robes, took the pitcher and the basin and the towel, and one after another He washed the feet of those sullen angry men. Can't you guess how they must have felt when their Lord and Master—the Lord and Master of heaven and earth—stooped to do for them a slave's duty? In one moment the angry passion must have left each heart, and burning shame must have filled it.

We know that Peter, who was always the spokesman, did protest, and that he drew up his feet on the couch, and refused to let Christ serve him. But Christ insisted that Peter also should have his feet bathed. He bathed the feet of all, even those of Judas, who that very night was to betray Him for the price of a slave.

Then Christ put on His robes again and sat down, and, looking on their shamed faces, said gently, 'Do you know why I, your Lord and Master, have done this? It is because I want you to do likewise. I have given you an example, and I want you to think of it and copy it when I am gone. I want you to learn that true greatness consists in serving others, and that the greatest among you is the one who is readiest to serve his brethren!'

Now, when Christ said He had given us an

example to copy, He did not mean that we were actually to take a pitcher and a basin and a towel and go around washing the feet of others. Emperors and Popes and Archbishops have done that and are still doing it every year on Holy Thursday—or Maundy Thursday as we call it—the day before Good Friday. I am sure you will all have heard of Maundy money or Maundy pennies, the little silver pieces that our own King gives to deserving poor people on that day. He gives them money now instead of washing their feet, for the last English sovereign to carry out the ceremony of feet-washing was James II.

To wash the feet of beggars or poor people—that is one way of copying Christ's example. It is copying it in the letter. But that is not the way Christ meant us to copy it when He said, 'I have given you an example.' He meant us to take the spirit in which the deed was done and to copy that. He meant us to learn that he who is really greatest is he who is readiest to cast aside his pride and serve his fellow-men. The world still thinks it difficult to copy Christ's example; but those who know Christ know that it is easy for two reasons.

The first is that Christ showed the way. Christ gave the pattern. You know how much easier it is to do a sum if the teacher has worked one like it on the blackboard. If you have only written directions it seems almost impossible, but with the example before your eyes it is quite another matter.

The second reason is that love helps us. If we love Christ, and if we love our fellow-men, we feel that we can never do enough to serve them. Love makes service joy.

It is told of the famous French artist, Gustave Doré, that, whilst he was painting the face of Christ in one of his pictures, a lady came into his studio. Her gaze fell on the face and she stood transfixed, so wonderful was it. The artist watched her anxiously meanwhile. 'Why do you look at me like that, M. Doré?' she asked. 'I wanted to see what you thought of that face,' was the reply. 'You do like it—don't you?' 'Yes, I do,' said the lady. 'And I'll tell you what I think. I think that you couldn't paint such a face of Christ unless you loved Him.' 'Unless I loved Him!' exclaimed Doré. 'Ah! Madame, I trust I do, and that most sincerely—but as I love Him more I shall paint Him better.'

That artist knew the secret of service. He knew that the more we love the better we serve.

The Christian Year.

THE FIRST SUNDAY AFTER EASTER.

Wait.

'Wait for the promise.'—Acts 1⁴.

THE Apostles obeyed this most difficult command. It was a proof that their lives had been absolutely placed at the disposal of the Master. Christ often tests the love and obedience of His followers by putting before them hard things to do. But perhaps He never tests them so effectually as when He asks them not to do, but to abstain from doing, and to submit to a time of quiet monotony, whilst waiting to know His will.

1. The delay afforded time for preparation, and this was needed even with apostolic men. Strength comes with meditation and with prayer, and we shall need strength if we are to hold the beginning of our confidence steadfast until the end. We do not think of going to the common duties of life unprepared; why should it be otherwise with the holier and more spiritual side of existence? It is noteworthy that all the great leaders of God's Israel have had a time of probation, apart from the stirring duties of the after-life. Moses was forty years in the land of Midian; David was in the wilderness of Judea; Paul listened not to flesh and blood, but went straightway into the deserts of Arabia; and with our Divine Master there was a thirty years' preparation for a three years' ministry. What wonder then, with these Apostles, before they went forth to their arduous labours, if there should be this brief season of waiting and of prayer, to linger in their memory ever afterwards?

You know how for spectators of a drama it is needful that the great events of the drama should not be too rapidly hurried forward upon the scenes, but kept back until the prolonged attention of the spectators has ripened their minds to receive with full understanding and due emotion the grand transactions of the tale. Well, in spiritual things, wherein the dramatist is a Divine Being, there needs the like management and economy: an event must not be hurried upon the mind; the mind must have time to ripen for it—only so will the event have its perfect work. Reason enough then why the promise of the Father was withheld those long ten days; reason enough why Christ said, 'Wait.'¹

2. Waiting was required because they lacked

¹ J. H. Skrine, *A Goodly Heritage*, 26.

the one thing supremely necessary for apostleship. Their work was to begin with God, and Christ Himself says to them, 'Without me ye can do nothing.' Had they the truth, they lacked the power which was to enforce the truth, and without which the Scriptures themselves are a dead letter. We cannot too often repeat it, the dispensation under which we live is a spiritual one, the gospel itself is a supernatural thing: it came from heaven, and in preaching it rightly, man must be inspired from heaven. Gifts and graces, however eminent, are but as fuel to the flame; the difference between Elijah's altar and Baal's is this, that fire is to come down from heaven and vivify and consecrate and use that fuel. It was not John's baptism, cold and formal and cleansing, these disciples needed—that they had—but one far more searching and illuminating and inspiring, of which Christ Himself had spoken to them—the baptism of the Holy Ghost.

One summer day some friends and I started in a small yacht to sail down Cardigan Bay to Aberdovey. The morning had been breathless, and we had almost abandoned the thought of the expedition; but at two o'clock a fresh and steady breeze sprang up. We embarked, and ran for two hours at a delicious pace over the summer sea. And then quite abruptly the wind dropped. The sails idly flapped, and then were motionless. We were far out in the bay, and the haze entirely hid the land. Suddenly we realized that we were there beyond the reach of help, powerless to move. No steamer ever came on that track; no sailing boat could come. We had no food to speak of. Hour after hour passed. The great sun sank in a splendid glow, marking his path along the glassy waters. Night came. There was nothing for it but to fit out what berths we could in the fore-cabin and under the half-deck, and to make a shift to go to sleep.

As I lay down the thought possessed me, how exactly this represents our impotence apart from the Breath Divine. Our boat is trim, our sails are set, but we cannot move an inch, we cannot even avoid the reefs on which the sinking tide may throw the helpless barque; we depend absolutely on that motion in the air, which is not in us, nor under our control.

Our skipper sat at the helm, smoking his pipe, uncommunicative, and prepared with no comfort. He had knowledge, but no power over the winds. About half-past ten I started up. There was a ripple and a movement. The moon had risen and lit the wide expanse of darkling waters. The sail was flapping again, and filling. As the heated air of the summer day rose from the sea, the cooler air from the Welsh mountains rushed down to replace it, and made a growing breeze. The yacht began to cut the waters. Presently it was gliding through ruffled waves, hissing, as the cloven seas flew over the deck, straining onward with the energy of a living creature. For two hours and a half the steady wind continued until we were able to cast anchor

below the estuary of Aberdovey, and wait for the morning star to guide us up the river.¹

3. We know how they were rewarded for their waiting. We know how, when they were all gathered together, the sound of a rushing, mighty wind was heard; how the tongues of fire appeared, and, parting asunder, rested upon each of them, and they were all filled with the Holy Ghost. And we know how at once, when the Spirit descended, the work of the Church began. Men who had once been cowards became full of courage; men who had been always making mistakes became endued with wisdom for their mighty work. And so first at Jerusalem, then at Samaria, and then at length at Rome itself, under the guidance and direction of the Holy Ghost, with enthusiasm and wisdom inspired by Him, the gospel was preached, the Church spread and grew. Surely it was worth while to wait for such a Gift as this—a Gift, which not only made their work effectual, but made it possible.

THE SECOND SUNDAY AFTER EASTER.

The Presence that fails not.

'Lo, I am with you alway, even unto the end of the world.'—Mt 28²⁰.

There are three things that especially appeal to us in this promise.

1. The first is that it is the presence not of God as God, but of God as Christ, that is promised. This was to the early disciples something entirely new. It was the same Christ whose feet had walked their hills, whose voice had entered into their consciousness, that was to be with them all the days. It was not just the renewed assurance of the omnipresence of God, the realization that God enfolds us as an impalpable Spirit, as a governing Force in life. The presence of Christ not only enables me to say, 'Since Thou my God art everywhere, I cannot be where Thou art not'; it is the coming to me, as if there were no one else in the world, of the very Christ who was with His disciples in the olden time.

2. The second thing is that this presence is promised to certain people. It is a missionary promise, and unless we are willing to be Christ's witnesses in our own little bit of the world, we cannot justly claim it. The 'go' and the 'lo' are together. It is those who take His yoke who take

¹ R. F. Horton, *The Trinity*, 213.

Christ, and find the rest of going forth to service as His yoke-fellows.

'All authority is given unto me in heaven and in earth,' the Lord said; 'go ye therefore——' Is that 'therefore' just the great imperative of a Master who has a right to order us where He will? No, the force of it resides in the promise: 'Go ye therefore, because I go with you.' It is not that He gives me *some* power and bids me go; but that He who has *all* power is going, and asks me to go with Him.

3. The third thing is that it is a promise guaranteed in all places. When Mark gives his account of the disciples' obedience to the command, he says: 'They went forth and preached everywhere, the Lord working with them, and confirming the word with signs following.' Everywhere the Lord was with them. Christ's people have found this to be true in all ages. In every land and on all the seas they have found Him nigh—found Him in prisons and in palaces, amid strangers and amid friends, in the hours of rapture and in the common ways of life.

'If St. John were in England,' Canon Robinson recently said, 'what wonderful things he would have to say about it, what clouds of glory he would see over Lothbury, what rivers he would see run down the valley of Cheapside!' If we had the seeing eye, no doubt Christ would be more evident to us in the familiar places of life; but it does not need St. John to make the discovery. There was once a man in London, homeless and ill-fed, walking up and down the Embankment, who realized that Christ was near. He says:

Yea, in the night, my Soul, my daughter,
Cry,—clinging Heaven by the hems,
And lo, Christ walking on the water,
Not of Gennesareth but Thames!

I generally cross the Thames twice a day, but I never cross it without thinking of Francis Thompson, clinging Heaven by the hems and finding Christ walking on the water in the centre of the busy city. But he went further; for later on he sang about the Master:

And bolder now and bolder,
I lean upon that shoulder,
So dear
He is and near;
And with His aureole
The tresses of my soul
Are blent
In wished content.

Well, you say, that is poetic imagination; ordinary people cannot realize Christ so near! Suppose, then, we think of Livingstone—whatever Livingstone was, he was not a poet. When out in Africa he was confronted by a chief who refused to let him pass, he thought that in the night he would try to cross the river and escape; but opening his Testament, he read: 'Lo, I am with you alway, even unto the end of the

world'; and he said, 'It is the word of a gentleman of the most sacred and strictest honour. I will not cross furtively by night as I intended. It would appear as flight, and should such a man as I flee?' He found the promise true in Africa—the Lord was with him.¹

THE THIRD SUNDAY AFTER EASTER.

Service in Holiness.

'That we . . . might serve him in holiness.'—Lk i^{74, 75}.

Holiness in man may perhaps be defined as instinctive sympathy with and sensitiveness to the interests of God, which are also those of mankind as a whole. It is the moral expression of that active sympathy with God which must be the result of really loving Him, and which grows as we find how utterly His interests and ours coincide. On such deep-seated, often silent, sympathy between two natures human friendship also really depends far more than on any outward acts or words of affection and goodwill. We only properly know and are one with our friend when we have grasped and identified ourselves with his ideals. It is only then that we can really give him the 'service' in which love finds its highest expression—the offering not of acts, or gifts, but of ourselves as soldiers of his will. So we can see the place of Holiness in our friendship with and service of God. And from it other things will follow, converging with cumulative effect upon His problem and ours, the saving of the world. Take only three.

1. In the first place, as we have seen, 'All love assimilates the soul to what it loves.' Sympathy with God produces God-likeness: and one great need of our modern, conventionalized Christianity is to realize afresh that to be a Christian means being not merely 'good' but 'God-like,'—a bigger and harder but also far more interesting thing. 'As my Father hath sent me, *even so* send I you,' said Christ to His first band of emissaries and representatives: and He says the same to you and me. Our duty is not done when we are morally irreproachable: we are only beginning it when we start doing Christ's own work of saving others at the cost of giving ourselves. And all down the Christian centuries the 'saviours' have been, not the blameless (but quite ineffective) Christian of whom our churches tend to be full—or, should one say, half-empty?—nor the 'regular Churchman' or 'devout Communicant' whose Christianity begins and ends with his religious *devoirs*, but the

¹ W. Y. Fullerton, *The Practice of Christ's Presence*.

men and women who have dared to be God-like, at the cost even of social ostracism, or ex-communication, or martyrdom itself. It is such lives that move the Christian front-line forward: those whose effects on others are God-like because they are swayed to their depths by *sympathy with God*.

2. Again, from this sympathy with God springs instinctive sympathy with men, and even animals and things. (Think, for instance, of St. Francis of Assisi.) This not only makes life far more coherent and fascinating for the 'holy' man himself, but gives him a thousand new channels of influence: which, as he exists only to serve God's aims, means multiplying God's own opportunities of working. 'Moral genius' has been described as 'the innate or acquired power of *feeling* more sensitively for and with other people, of making wider, deeper, more vivid connections.'¹ It is precisely the quality that should strike the eye in every Christian, because his sympathies are, in theory, as wide as those of God Himself; and we all know how it is only when you approach people (or, for that matter, subjects or natural objects) 'sympathetically' that you can get to the heart of them or bring the best out of them. One of the most beautiful sayings about the early Christians that has come down to us is the remark of an unknown educated Christian who wrote a 'defence' of them in 130 A.D., known as 'The Apology of Aristides.' 'Because they acknowledge the goodness of God towards them,' he says, 'therefore on account of them there flows out the beauty that is in the world.' Holiness, sympathy with God, thus appears as the ideal way of 'making the best of' people and things—which means, in other words, helping to save the world.

3. Thirdly, and following from this last thought, he who shares God's ideals and outlook and sympathies, and wants nothing else but to forward His cause, will be God-like not least in being quick to forgive: not only because he owes it to God, and loses his own claim to forgiveness otherwise,—'Forgive us our trespasses, *even as* we also forgive,'—but because this is the Divine and the only method of ending and overcoming evil. 'Love covers the multitude of sins,' not because it does not feel them, but because only so can it lift its object from the actual to the ideal.

If there is one thing clearer than another in Christian experience, it is the way in which the sense of being forgiven

unites to God in grateful love, and impels to His service those who before were rebels and enemies. In the bitterness naturally excited by the war and, with treasonable shortsightedness, stimulated further on all sides in the interests of victory, we have the measure of our distance from Christian civilization. In the disappointment which has followed the attempt to secure peace by retribution we are learning our need of a more excellent way. The way of peace, for man as for God, is and always must be the way of forgiveness. What we need is a wider and deeper 'holiness' which, alike in all relations of life, will make us able, like God, to forgive.²

THE FOURTH SUNDAY AFTER EASTER.

Trust and Knowledge.

'For the which cause I also suffer these things; nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.'—2 Ti 1¹².

The verse is full of beauty in itself and in its context; it stands out as some glorious church whose windows are filled with stained glass. You rest within the holy edifice, and, as the sun breaks out in radiance, new colours and hues pour upon your delighted eyes. Or you stand without in the dark, and the light that shines from within brings before you the glory that woos you to come inside, and see all that those glories stand for, in worship, in life, and in blessing. In the statements of the text there are three essentials. 'I have trusted Him and I know': there is the restfulness of faith. Then, 'I have committed to Him, and I am sure': there is the hopefulness of faith. And then, 'I suffer, and I am not ashamed': there is the dauntlessness of faith.

1. 'I have trusted Him, and I know.' There is the foundation of life, and that is the conviction of faith—'Jesus is,' and He is worth trusting. John Ruskin has said somewhere that the weakness of much Christian preaching consists in the fact that it bids men get up and work for God before it has bidden them stand and see God work for them. It is a mistake to be always watching a vision, and not getting up to work; but there is an equally fatal mistake—and that is, getting up to work before you have seen the vision. And just as there must have been a preparation upon this earth, before man, God's highest creature, could find his home there; and always a nursery-garden (or, if you are a biologist, call it favourable environment) before a child-man can be put into

¹ Jane Harrison, *Alpha and Omega*, p. 66.

² E. A. Burroughs, *The Way of Peace*.

it; so there must be a work of grace achieved for fallen souls, before there can be rehabilitation in all those spiritual privileges which Christ died to secure for us.

2. 'I have committed to him, and I am sure.' If the other was the foundation of life, this is the temple of fellowship. Here is faith's transference. There is no really living faith that can avoid committing to Him all life, directly that necessity and command is made plain by spoken voice, or by the vision of the inward eye. The responsibility of living for Christ follows inevitably upon the restfulness of life in Christ. When Christ has given you His best, He means you to give Him your best. It means that when He has given His all to you, He demands that you should give your all to Him; and He takes that all, and He makes it what royal property ought always to be—model property.

Our Prince of Wales is going round at the present time to the various estates of which he is master and landlord; and in some cases he is finding that they are unworthy to be the possessions of a prince; and with all the diligence of that young and gallant Christian life, he is setting himself to renovate and repair, in city and country, the things that are royal possessions. Now Jesus Christ, God's Prince of life, makes holy and worthy that which is His.

3. 'I suffer, and I am not ashamed.' If the last was the temple of fellowship, this is the garden of fruitfulness. 'I suffer.' Here is faith's conflict. Reinforcement is provided, but it is a fight still. 'Hold fast that which has been committed, and guard it by the Holy Ghost given unto you.' Remember that if He bids you enter with Him, it is by the way of the Cross. He has never shirked saying it. It will mean suffering; but it is suffering that you would not have been without for all the world, when you come to the resurrection glory that follows. 'I am not ashamed.' There is triumph in that word. There is a dauntlessness here which comes as a result of the security of faith.

It was in a dark heathen land where there was a mission station; and a man came up to one of the Christians, and said, 'Tell me the secret. What is it that you put on the faces of your converts?' He said, 'We do not put anything on their faces.' A pained look came into the face of the heathen, and he said, 'Tell me the truth. You are a Christian, and I thought I had the right to ask; I thought I could have trusted you to say.' And then it dawned upon the Christian what he meant. 'Oh,' he said, 'I can tell you; that is a shining from God.'¹

THE FIFTH SUNDAY AFTER EASTER.

The Principles of the Kingdom.

'Thy kingdom come.'—Mt 6¹⁰.

Jesus came to establish on earth a kingdom of spiritual and social good, a kingdom of righteousness and love based on sacrifice. That was the great general burden of His teaching, and it supplies a key for the solution of many social problems. For everything in social life and social conditions inconsistent and incompatible with that kingdom is manifestly wrong and should be rectified. It is sufficient to ask concerning any social habit, condition, or institution, 'Can it find a place in the kingdom?' to show at once its true nature and to pass judgment upon it.

Besides His proclamation of Divine Fatherhood and human Brotherhood, and His specific teaching on the importance of the family, the care of the poor, the stewardship of wealth, and the rights and duties of labour, Jesus enunciated certain great fundamental principles which were bound eventually to undermine every social wrong and transform society.

1. The first was *social righteousness*. That had formed the burden of prophetic preaching. To put away the evil of their doings, to seek justice, relieve the oppressed, defend the fatherless and plead for the widow (Is 1¹⁶); to trust not in lying words, to oppress not the stranger, to execute judgment between a man and his neighbour (Jer 7⁴); to execute righteousness and deliver the spoiled out of the hand of the oppressor; to do no wrong and no violence (Jer 22³); to do justly, love mercy, and walk humbly with God (Mic 6⁸)—such was the continuous message of the prophets. The same high ethical and social ideal is portrayed by the psalmist in the man who walketh uprightly and worketh righteousness and speaketh the truth (Ps 15).

This Old Testament message of righteousness was accepted in its fulness by Jesus and incorporated into His own wider teaching. It was a righteousness inseparable from the Kingdom (Mt 6³³), and could be realized only in social life, in ordinary human relationships, not in isolation. Jesus always had citizens of the Kingdom in view.

2. But Jesus asks for more than strict righteousness of conduct between man and man. He asks for *mercy*, as one of the fruits of the Kingdom. Mercy, we are told, is better than sacrifice and

¹ Harrington C. Lees, *The Promise of Life*.

greater even than justice. The merciful man is God-like, for mercy is the highest attribute of Deity. Mercy must never be subordinated to such things as the tithing of mint, anise, and cummin (Lk 6⁸⁶). On one occasion when teaching in the Temple, Jesus enforced the lesson of mercy in a startlingly dramatic fashion (Jn 8⁸), when the chivalry of Jesus shamed the scribes and Pharisees. 'He that is without sin among you, let him first cast a stone at her.' And one by one, conscience-stricken, they slunk away as from the judgment-seat.

3. But more even than mercy is expected from citizens of the Kingdom. Love is expected, *brotherly love*. There is singular pathos in our Lord's use of the words 'thy brother' (Mt 5²⁴ 18¹⁵). Fraternal love is the distinctive note of the Kingdom, and Jesus gives it the highest place in His social gospel. His law of love is not a code but a spirit, not a set of rigid rules but a controlling principle. Love is central and all-prevailing in His teaching. So clearly is this the case that ninety-nine people out of every hundred if asked what the message of Jesus is would answer unhesitatingly 'a message of love.' Love breathes from His personality, burns in His parables, emanates from every word He uttered, even the

sternest, for we feel that behind His sternness there throbs eternal love. Love explains Divine Fatherhood. Love explains the Incarnation and the Divine sacrifice on Calvary.

4. And, further, the love that Jesus asks is *love in action*, love expressed in *sacrifice* and *service*. The 'service of man' is a modern phrase, but the truth underlying it was a commonplace in our Lord's teaching. For next to His great Law of Love comes His great Law of Service, and the second is a corollary of the first. Love for Him meant no mere sentiment of transient emotion, but an energy of soul expressing itself in active ministry, doing good, practical helpfulness. Love proved itself by golden deeds.

On four occasions at least Jesus dwelt impressively upon the Law of Service: first, when He rebuked the desire for precedence and taught that greatness was measured by Service (Mt 20²⁶); second, when He showed by washing His disciples' feet that the lowliest service might be the divinest (Jn 13⁵); third, when He spoke the great parable of the Good Samaritan and censured dehumanized religious officialism (Lk 10³⁰); and, finally, when He indicated that at the last the crown of welcome would be for those who had performed deeds of love (Mt 25⁴⁰).¹

¹ D. Watson, *The Social Expression of Christianity*.

The Habiru and the Hebrews.

NEW MATERIAL IN THE PROBLEM.

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I NEED not enter into a detailed examination of the difficult question of the identification of the *amēlū Ha-bi-ru* in the Canaanish correspondence of Amenhotep III. and IV. with the Hebrew people of the Old Testament.² There is, however, some extremely important material published more recently than any accessible discussion, and to make

² The most recent and thorough examination of the literature on this subject is by Professor Burney, *Israel's Settlement in Canaan*, 66-81, and the same scholar's edition of *Judges*, pp. lxxiii-lxxxiv. In this very able review of the sources, Professor Burney inclines to accept the identification, and he rightly in that case regards the description of the Habiru in the fifteenth and fourteenth centuries as revealed by the Amarna Letters as applicable to westward migrations of the Hebrews between the age of Abraham and the Exodus of the early thirteenth century.

this new evidence intelligible I begin with a brief résumé. Abdi-Heba, governor of Jerusalem, makes frequent mention of the *Habiru* (genitive-accusative *Habiri*),³ who plunder the lands of the Egyptian king's Palestinian provinces. In one instance the genitive form *Habiri(ki)* occurs, that is, the name is followed by the geographical determinative for 'political state,' and hence the *Habiru* were a people and connected more or less vaguely with some province. It is possible to say 'the *Habiru-Habiri* man, or men.' The word is employed only in the singular, and is a diptote, that is, it is inflected in

³ The letters of Abdi-Heba are edited in Knudtzon, *El-Amarna-Tafeln*, Nos. 285-290. On the possible reading of this name as Mittanni or Hittite, see Knudtzon, p. 1333, and Gustav in *Orientalische Literatur-Zeitung*, 1911, 341.

the genitive and accusative by the same inflectional ending *î*. For example, the Jerusalem scribe writes, 'You love the *amêlu Habiri*,' i.e. 'the *Habiru*-man,' an example of the collective singular accusative.¹ And another passage has *amêlu Habiru habat*, 'The *Habiru*-men plunder,'² where the plural is employed as a grammatical singular in the nominative case, the verb being in the singular. On the other hand, the scribe writes, *tilikiu amêlu Habiru*, 'The *Habiru* men take,' where *Habiru* is employed as a nominative plural.³ An example of the genitive is *ana amêlu Habiri-(ki)*, 'To the *Habiru*-men.'⁴ Since gentilic formations in Assyrian drop the plural ending before adding the gentilic suffix (*āia*), (*îi*),⁵ it seems probable that *Habiru*, *Habiri* are for *Habirû*, *Habirî*, that is, the *Habirite*. The strictly philological side of this problem has never been emphasized, and even the statements on the gentilic endings in the Assyrian grammars have not been made thoroughly scientific.⁶ The old Babylonian (Assyrian so far as this northern people adopted it) generic ending is *îi*, as in Hebrew, Arabic, and Ethiopic. The Babylonians inflected this ending, nominative *îi* > *û*, genitive *îi* > *î*, accusative *îia* > *â*, which seems to have disappeared in favour of the genitive *î*, leaving the gentilic noun a diptote.⁷ So, for example, the Babylonian word for Amorite would be declined :

N. *amurrû*, sing. and plural.

G. *amurrî*,⁸ " "

A. *amurrâ*,⁹ " "

So we have already in the classical period the

¹ Knudtzon, 286, 19.

² *Ibid.* 286, 56.

³ *Ibid.* 288, 38.

⁴ *Ibid.* 299, 24.

⁵ That is the ordinary rule in Arabic also, see Wright, *Arabic Grammar*, § 254, and Brockelman, *Vergleichende Grammatik*, i. § 220.

⁶ Delitzsch, *Assyrische Grammatik*², p. 184; Meissner, *Assyrische Grammatik*, p. 24; Ungnad, *Babylonisch Assyrische Grammatik*, p. 28. None of these writers help the student in the least regarding the syntax and declension of gentilics; Böhl, *Die Sprache der Amarnabriefe*, does not mention gentilics at all; and Ebeling's monograph on the grammar of the Amarna Letters is confined to the verb, see *Beiträge zur Assyriologie*, vol. viii. part 2, 39-79.

⁷ By analogy with plural diptote ending *û*, *î*.

⁸ See Schorr, *Altbabylonische Rechtsurkunden*, No. 269, 1 and 21.

⁹ The only accusative gentilic form known to me is *amura-am* in Thureau-Dangin, *Recueil de Tablettes Chaldeennes*, No. 85, and 124 Rev. 4 (cited by Ungnad, *Materialien zur Akkadischen Sprache*, 92).

shortened gentilic in *amêlu Ba-ab-bi-li*, 'the Babylonians',¹⁰ *ina alāni šumeri(m)*, 'from the Sumerian cities.'¹¹ The feminine form *îitu* becomes *îtu*, *Amurrîtu*, *Babilîtu*, regularly inflected, *îtu*, *îti*, *îta*, the singular supposedly replacing the plural. (No plural examples.) Now if, as seems probable, *Habiru* and *Habiri* are really shortened gentilic formations, supposedly of the Arabic-Babylonian type, are there parallel examples to prove that this is a gentilic, and, if so, a gentilic of true Babylonian-Aramaic-Canaanitish type as over against the Aramaic-Assyrian gentilic ending *āia*, *ā-a*, or (with endings *u*, *i*), *û*, *î* (*ê*)? We have for the formation *îi*, regularly, *šarru Kaššû*, 'the Cassite king,' *amêlu Kaššû*, 'the Cassite,' gen. *Kaššî* (*Kaššê* by obscuring *î* > *ê*). But Nebuchadnezzar calls himself *ikkaru babbilu*, 'the Babylonian husbandman,'¹² and the ending is omitted altogether in *māti šumer u akkadim*, 'in the Sumerian and Akkadian land.'¹³ The Babylonians formed the gentilic for Egyptian *Miṣrû* (no examples), *Miṣrî* (often *Miṣrî*), where the Assyrians employ the Aramaic form *Miṣrâ*, *Miṣrāi*. The Aramaic ending is the one usually employed in late Babylonian. Note, for example, that the Babylonians wrote *amêlu A-ra-mu*, 'the Aramean,'¹⁴ and this form with short *u* is common in Assyria,¹⁵ genitive *Arimî*, *Arime*.¹⁶ These gentilic case-endings are employed with great irregularity in late Assyrian, as were also the ordinary case-endings. The point is that the gentilic ending *îi*, *îi* > *û*, *î* was shortened to *u*, *i* in many cases. Hence we find *Miṣrî* and *Miṣri* employed indifferently in the Amarna Letters.

Now the ending *āia* > *āi*¹⁷ does not appear in Babylonian until Aramaic influence becomes manifest in the Cassite period. The Assyrians appear to have adopted it first, and it is, in fact, not improbable that the Assyrians were themselves of Aramaic stock. At any rate, the Assyrians at first added case-endings to *āia*, obtaining *āia-û* > *û* and

¹⁰ An accusative (Ungnad, *Babylonische Briefe*, No. 81, 15. 17). Ungnad regards it as a nominative here. The passage is broken.

¹¹ Poebel, *Historical and Grammatical Texts*, No. 34, col. 17, 22.

¹² Langdon, *Neubabylonische Königsinschriften*, 104. 19.

¹³ *Ibid.* 92. 16.

¹⁴ L. W. King, *Chronicles concerning Early Babylonian Kings*, ii. 81; cf. the full form *Aramû*, 59. 8.

¹⁵ I. Rawlinson, 37. 37.

¹⁶ See Schiffer, *Die Aramäer*, 8-9, and p. 157, *et passim*.

¹⁷ Written *a-a*.

āja-i > *āi* > *ē* (genitive-accusative). So we have *Aḫlamû*, 'the Ahlamite,'¹ and the uncontracted form *amelu Aḫ-la-ma-u* (= *Aḫlamāja-u*) in the Amarna Letters. The genitive-accusative is regularly *Aḫlamē*, but *Aḫ-la-ma-i* occurs. When we find a gentilic like *Aššurû* it is impossible to classify the form until the genitive or the feminine is discovered. The genitive of the *īi* formation would be *Aššurî*, and the feminine *Aššurîtu*.² Now these are the gentilic forms of the word for 'Assyrian,' and it consequently belongs to the older group. But the same word also appears as *Aššurāi-u*, a gentilic of the younger group.³ The feminine of the second group ends in *āi-a-tu* > *ā'itu*, *ē'itu*, and is a sure indication of class. So, for example, we have *Arkû*, 'the man of Erech,' and *Arkāiitu*, 'the woman of Erech'; *Armāi*, the Aramean,⁴ and *Ar-me-i-tu*, 'the Aramean woman.' Unfortunately no feminine of *Habiru* is known. A pure Aramaic formation without Babylonian case-ending occurs, as is well known, in the Cassite period, or about the same time as the Amarna Letters. A Cassite king of about 1450 B.C. writes to an Assyrian usurper (?)⁵ and accuses him of intrigue with a Cassite *Harbišipak Ha-bir-āi*, 'Harbishipak the Habirite.'⁶ 'Habirite' means 'mercenary' here. Again the Babylonian king Marduk-aḫē-erba (1080 *circa*) has left a memorial deed by which he bestowed an estate upon one Kudurra, son of — *-ušsuru* the *Ha-bir-āi*.⁷ There is no reason to suppose that this favourite of the Babylonian king who lived in the perilous days of the *Sutū* aggressions was a Cassite. The name was common in Semitic Babylonia. Marduk-aḫē-erba's predecessor Adad-apal-iddin was an Aramaic usurper.⁸ Babylonian kings of this troubled period made a habit of bestowing estates upon able soldiers, and Kudurra the Habirite was no exception. Here, again, the term seems to indicate a mercenary soldier.

Winckler has given a preliminary account of

the extraordinary treaties made by the kings of Ḫatti with Mittanni, Nuḫašše, and Kizzuwadni. In the oaths of these treaties a large number of Hittite, Mittanni, and related deities are invoked, among them the *ilāni ḫa-bi-ri*, 'Habirite gods.' The treaty between Tette, king of Nuḫašše, and Šubbiluliuma, king of Ḫatti (Hittites), invokes a list of over fifty gods. Near the end occurs this passage, 'The goddess Nindubdubna of Ḳadeš, the Lebanon Mountains, Mount Šarijana, Mount Bišaita, the gods of Lulāḫḫi,⁹ the gods of Ḫabiri, the goddess Ereškigal.'¹⁰ On the other hand, the treaty between Šubbiluliuma and Mattiuāza of Mittanni has in an equally long list of gods the following passage: 'The god Manijawanniš of the city Landa, the gods of Lulāḫi,¹¹ the gods *SA-GAZ*.'¹² A variant copy has *ilāni šiluhḫi ilāni ša amel SA-GAZ*, gods of *šiluhḫi*,¹³ gods of the *SA-GAZ* men.¹⁴ This leaves no longer any doubt about the meaning of the Sumerian word *SA-GAZ*, it does mean the Habirite and cannot be rendered in any other way here. Why should the Hittite kings include the gods of this roving people in their pantheon? Can it be for any other reason than that these adventurers were now in the Hittite army as mercenary soldiers, precisely as they appear to have been associated with the Cassite military a half-century earlier?¹⁵

When did the Habirites obtain this reputation as warriors, roving soldiers of fortune, mercenary fighting men in the employ of various military powers of Western Asia? They are ordinarily designated by the Sumerian word *sagaz* = Semitic *ḫabbatu*, 'warrior, plunderer.' Now the verb *ḫabātu* means originally 'smite with violence,' rob, plunder. The idea of doing personal violence is fundamental in this root. It is employed in § 196 of the Code of Hammurabi in *lex talionis*: 'If a freeman destroy the eye of a freeman, they shall destroy his eye.' The verb has almost ex-

¹ *Keilschrifttexte aus Boghazköi*, by Figulla and Weidner, vol. i. p. 39. 37.

² King, *Annals of the Kings of Assyria*, 62. 36.

³ *Amarna Letters*, Knudtzon, No. 8, 31; *Boghazköi*, *ibid.* i. p. 3. 50.

⁴ Klauber, *Politisch-Religiöse Texte*, No. 25, Rev. 10.

⁵ So Winckler, *Altorientalische Forschungen*, i. 389-396.

⁶ IV. Rawlinson, 34, No. 2, 5.

⁷ Hilprecht, *Old Babylonian Inscriptions*, No. 149. Obv.

⁸ See also Hinke, *A New Boundary Stone*, 190-5.

⁹ King, *Chronicles*, vol. ii. 59.

⁹ An unknown people; *ilāni lu-la-aḫ-ḫi* is a generic construction.

¹⁰ Figulla-Weidner, *Boghazköi*, i. p. 21, 27-29.

¹¹ *ilāni-lu-la-ḫi-i*. Note the unshortened gentilic, proving *lulāḫḫi* and *ḫabiri* to be gentilics.

¹² (*ilāni SA-GAZ*). Figulla-Weidner, i. p. 7, 50.

¹³ For this variant of Lulāḫi another Šubbiluliuma-Mattiuāza treaty has *ilāni-ša nu-la-aḫ-ḫi ilāni ša amel SA-GAZ*, *ibid.* p. 14, 4-5.

¹⁴ *Ibid.* p. 11, 27, *ilāni ša amel SA-GAZ*.

¹⁵ Šubbiluliuma may be dated 1400-1350 (*circa*).

clusively a military signification in Assyrian texts, and especially in the Amarna Letters, and the new texts of the Hittite archives. Asiatic armies always associated war with plunder, and invariably say that they 'plundered' a land when they captured it; *habbatu* is, then, a word for 'fighting man,' and it was translated into Sumerian correctly *sa-gaz* = *sag-gaz*, 'to smite the head,' to slay. An ancient Sumerian incantation describes the *gallú* demon as the *sa-gaz šu-nu-gi*, 'the smiter who is not turned back.'¹ Even Tetti, king of the north Syrian Hittite tribe of Nuḥašše, is called an *amel sa-gaz*.² The Babylonians invariably translated titles into Sumerian. Names of professions, religious and secular, in Babylonia, are either of Sumerian origin or translated into that official language. If the Habirite became a professional soldier, and was known as a mercenary fighting man, his profession would have been translated into Sumerian by force of custom. The very fact that the Habirite has a Sumerian title proves that he held a legal status as a professional soldier. And his title *sag-gaz* > *sa-gaz* is the natural translation of *habbatu*, 'soldier.'

Now it is obvious that a *sa-gaz* or 'fighting man' might be of any nationality. It is commonly associated with the Habirites, but it may have been used of any race or of any one who had an official status in some military power. The translation 'free booter,' 'roving soldier,' will not do. *Sagaz* implies a legal military profession, and in the Amarna Letters it almost certainly refers to mercenary soldiers in the Hittite army. Beyond doubt the Habirites so lent themselves to this service that the generic term 'Habirite' became technically and legally a word for 'mercenary soldier'; when the governors of Palestinian cities write to the king of Egypt and mention the *sagaz*, whereas the king of Jerusalem mentions only the Habirites, they all refer to mercenary soldiers of the Hittite army. The *Sutū* who appear in the Amarna period in much the same rôle as the Habiru are expressly distinguished from the *sagazmen*.³ The governor of Gazri (Gezer) makes frequent⁴ complaint about the *sa-gaz*, as does his

¹ Lutz, *Selected Sumerian and Babylonian Texts*, No. 127, Obv. i. 7.

² Hrozný, *Hethitische Keilschrifttexte aus Boghazköi*, vol. i. 136, 137.

³ Knudtzon, No. 318, 13. Letter from Dagantakala in south Palestine. See also 195, 27-29.

⁴ *Ibid.* 298, 27; 299, 18, 24.

neighbour about the Habiru. The same complaint comes from the city Hazi⁵ concerning the invading *sa-gaz*.⁶ Similar complaints come from Ḳadeš in Syria on the Orontes⁷ and Gebal on the coast north of Beirut,⁸ whose governor infers that the *sagaz* were in employ of the Amorite army.⁹ From the letters of Rib-Addi of Gebal it seems that the mercenary army of the *sagaz* held possession of all the coast land between the Orontes and Beirut at the close of the fifteenth century, undoubtedly with the connivance of the Hittites, who were in alliance with the Amorites against Egypt. Also the region of Sidon and Tyre in north Palestine fell to the *sagaz* troops.¹⁰

The possibility of identifying *habiru* with the Hebrew עֲבָרִי is philologically unquestionable. Objection to this was raised by Professor Luckenbill in the *American Journal of Theology*, vol. xxii. p. 37, because Winckler and Böhl had given out a preliminary report concerning the Hittite treaty with Tetti, in which the reading *ilāni ḥa-ab-bi-ri* was said to exist.¹¹ This statement was repeated by Professor J. Powis Smith in the *American Journal of Semitic Languages*, vol. xxxv. p. 230, in a review of Dr. Burney's *Judges*. The objection was made that *Habiru* is really a *kattil* formation, and consequently the identification with 'ibri' would be impossible. But the cuneiform text now published by Figulla and Weidner has *ilāni ḥa-bi-ri*.¹² Certainly we must assume that these two careful editors, whose copies were collated by Hrozný, have given the true reading.

But the Habirites were already professional soldiers in the army of Rim-Sin, king of Larsa (2155-2095), contemporary of Hammurabi, king of Babylon (2123-2080), who also employed them. The evidence is as follows:—Shortly before the War a large number of tablets of this period were sold in Europe and America from clandestine digging of Arabs on the site of ancient Larsa, modern Senkereh. In 1915 Père Scheil dis-

⁵ Usually located in north Palestine in the region of Tyre.

⁶ Knudtzon, Nos. 185-186.

⁷ *Ibid.* 189.

⁸ *Ibid.* No. 71, 21.

⁹ *Ibid.* 68.

¹⁰ *Ibid.* Nos. 144-149.

¹¹ See Böhl, *Kanaanäer und Hebräer*, p. 87. Böhl repeated this reading as a note signed W(inckler) in *Theologisch Tijdschrift*, 1916, p. 184.

¹² This genitive-accusative form is employed in the nominative case in the Hittite text. That need cause no surprise, for case-endings are employed loosely at this time even in Assyrian.

covered on a small Larsa record of the military archives of Rim-Sin this important record: 'Four flounced cloaks for the sergeants of the *amel* *Ha-bi-ri*, received from Ibni-Adad the master workman. They are in the reckoning of the temple of Shamash. [Delivered by] the hand of Ili-ippalzam. Month of Nisan, 11th day, year when Rim-Sin became king.'¹ The *habiri* in this Sumerian record are obviously private soldiers, for they are under the supervision of the *uku-uš*, Semitic *ridû*, a military officer of low rank. A large number of these Larsa records were sold to the Babylonian Collection of Yale University, and 253 of them have been neatly and accurately published by Miss E. M. Grice in *Records from Ur and Larsa, dated in the Larsa Dynasty*. In several of these texts *amēsa-gaz* occurs; it is obviously a variant of *habiru*. I give a résumé of each of the Sumerian records of Larsa which refer to the *lû sa-gaz* or 'fighting man.'

- A. Grice, No. 33. Eighteen sheep levied² for the *lû sa-gaz*, from two shepherds. Seals of the overseers. 11th month, 21st day. Year when the great court of Shamash was built. Reign of Warad-Sin.
- B. Grice, No. 47. Thirty-four sheep levied for the *lû sa-gaz*, from a shepherd. Seals of the overseers. 10th month. Same year as A.
- C. Grice, No. 50. Seventeen sheep *lû sa-gaz-šu*, 'for the fighting men,' brought by Ibašši-ili. Taken in charge by Ibni-Ea. Seals of the overseers. Ninth month. Year when Kazallu was destroyed. Unknown date. Either Warad-Sin or one of his immediate predecessors.
- D. Grice, No. 46. Sheep 'for the fighting (*sagaz*) men,' brought by Taribum. Taken in charge by Abu-tâbum. Seals of the overseers. Ninth month. Same year as C.

¹ *Revue d'Assyriologie*, 12, 115. The word rendered 'cloak' was erroneously copied by Scheil. He should have copied *gû* not *kar* in line 1, as the ordinary ideogram *gû-ên* = *mahlaptu* (Brünnow, 3293) shows. *Gû-ên*, *gû-an* passed into Semitic as *guanakku* and into Greek as *καυνάκη*, *kaunakes*. The same group of Larsa texts at Yale University have the same ideogram copied by Miss Grice, *Letters from Ur and Larsa*, No. 165.

² *maš-gid-a*, a term in the contracts of Larsa meaning literally 'kid seized (as revenue),' and corresponding to the term *ku-gid* in the Drehem tablets. See Legrain, *Le Temps des Rois d'UR*, p. 29.

- E. Grice, No. 51. Eighteen sheep, food for the fighting men (*sagaz*), brought by Imgur-Sin. Seals of the witnesses. Seventh month. Same year as C.
- F. Grice, No. 52. Thirty-five sheep, food for the fighting men (*sagaz*), brought by Sin-idinnam. Seals of the overseers. Ninth month. Same year as C.
- G. Grice, No. 53. Fourteen sheep, food for the fighting men (*sagaz*), brought by Abi-tâbum. Seals of the witnesses. Same month and year as C.

The Habirites or *sagaz* men thus appear in history first as mercenaries in the service of Warad-Sin (2167-2155), son of Kudurmabuk the Elamite, and again in the first year of his more famous brother Rim-Sin. For this reason Scheil regards them as an Elamitic, a Cassite, or lower Mesopotamian people. If we maintain the historicity of Genesis 14, and see in Ariok of Ellasar, Warad-Sin of Larsa, in Kedorlâ'omer of Elam, Kudurmabuk the Elamite, father of Warad-Sin and Rim-Sin, and in Amraphel Hammurabi of Babylon, then it is probable that these Habirites served in the armies of Larsa and Babylon when they invaded Syria and Palestine in the age of Abraham the Hebrew. That is the conclusion to which Scheil adheres. I quite agree, however, with Dr. Burney³ on this question. There is no reason for assuming that the Habirites at Larsa were not a west Semitic people. In fact, the new Larsa tablets at Yale University identify them with the *sagaz* who were also Habirites in the service of Hittites and Amorites of the fifteenth and fourteenth centuries.

They served also in the armies of Hammurabi, as we know from the following letter published by the late Professor L. W. King:⁴ 'To Sin-idinnam say, thus writes Hammurabi: "When thou seest this tablet send to me Ili-tukulti the baker who is in the service Apil-Shamash, and who is now resident with Anu-pî-Sin the captain of the *amel sa-gaz pl.*"'

The evidence, then, is conclusive for the identification of the *Habiru* at Babylon and Larsa in the twenty-second to the twenty-first centuries with the *Habiru* in Syria, and Palestine six centuries later. They could have received the name *sagaz* only

³ *Israel's Settlement in Canaan*, p. 78.

⁴ *Letters and Inscriptions of Hammurabi*, No. 35. See also Ungnad, *Babylonische Briefe*, No. 26.

from the Sumerians or Babylonians, most certainly the latter, because they had a legal status as a class of people in the service of the State.

The Habirites appear, therefore, to have been a wandering people precisely as Hebrew tradition describes the *Ibrim*, the Israelites, and the sons of Jacob. Were their heroic deeds in the services of Larsa, Babylon, and the Hittites also written in the Book of Jashar? When I first came upon the Larsa texts and discovered the undoubted identity of the Habiru of the twenty-second century with those of the Amarna period, their identity with the Hebrews of Old Testament tradition seemed impossible.¹ The implications were so large as to be overpowering. But with what other important people can we identify them, even if we deny the perfect philological evidence? The Hittite treaty

¹ That has been the opinion consistently advocated by Sayce.

speaks of their gods, and that need not surprise us. Only the branch of their people led by Abraham and descended through the line of Jacob received the revelation of monotheism. Were the Old Testament mere profane history few would refuse to grant historicity to its traditions. Why should we not see in this Canaanitish people an ancient race who wandered into the civilized land of Sumer and Akkad along with the western Semites of Maer and Amurru in the twenty-fourth century and founded the dynasties of Isin (2356) and Babylon (2224)? The subject is one which invites endless conjecture. Volumes of doubtful value may be written from this inspiring theme and the whole structure overthrown by the publication of a single cuneiform tablet. I venture at any rate in the direction of accepting the historicity of the traditions of Genesis as controlled by external sources.

Contributions and Comments.

The Name Achikar.

IN 1898 Messrs. Conybeare and R. Harris with Mrs. A. S. Lewis published some Syriac, Armenian, Greek, and Arabic texts containing the story of Achikar, and in 1911 E. Sachau published an Aramaic copy of the same work, ostensibly belonging to a Jewish community which flourished at Elephantine in the fifth century B.C. The Syriac form of the name is *אחיקר*, and this is also found in the Aramaic text. It admits of a Hebrew etymology, 'Precious brother,' to be pronounced *akh yaqar*.

Now this personage figures in the Book of Tobit, which in 11¹ mentions a place called *Καυσαρίαν* in the Sinaitic text, *Καυσαρείαν* in another. The latter name (Cæsarea) would fix the date of the work well within the time of the Roman Empire; but the former, which is also Latin, being derived from *Castrum* or *Castra*, would indicate a date but little earlier. Hence the evidence of the Book of Tobit for the true name of Achikar is of importance; as, if this form be a corruption which can be traced within the MSS. of Tobit, it follows that the Aramaic Achikar is not a work of the fifth century B.C., but of the twentieth A.D.

Now it may be assumed that the best text of Tobit is that to which the editors Fritzsche and Swete give the priority, viz. that of Codex B; the next best that to which they assign the second place, viz. the Sinaitic. The first of these has regularly the form *Ἀχειάχαρος* or *Ἀχιάχαρος*; the second varies between *Ἀχείχαρος*, *Ἀχειάχαρος*, *Ἀχεικάρ*, *Ἀχείκαρος*, *Ἀχίχαρος*.

Now the Greek *χ* is used to transliterate the Hebrew *ך* and *ח*, the Greek *κ* for *פ*. It is most unlikely that when *ח* and *פ* occurred in the same word, they would both be transliterated by *χ*. On the other hand, there is a rule of Greek euphony (Kühner, *Ausf. Grammatik*, i. § 67), which forbids the recurrence of an aspirate in successive syllables; hence *ἐκεχειρία* is written for *ἐχεχειρία*, *Καλχηδών* or *Χαλκηδών*, etc. There is then a sufficient reason for the alteration of *Ἀχειάχαρος* to *Ἀχείκαρος*, but not for the contrary alteration.

Now *Ἀχειάχαρος* stands for *אחיקאר*, which may be compared with *אחרה* (according to Gesenius for *אחר*) of 1 Ch 8¹. This name means 'my brother left behind,' and appears to be translated in 1²² *ἦν δὲ ἐξάδελφός μου*, which means 'he was my brother's son.' A man's posterity is called his *אחרית*, of which this verb is a denominative.

Hence the name Achiachar belongs to the fiction of Tobit, and has no independent existence; for the word *my* in 'My brother left behind' means *Tobit's*. The Story of Achikar, which in 1898 was (with doubtful kindness) rescued from its obscurity, is therefore a supplementary fiction to Tobit, whose date is not earlier than our era, though some place it as late as the year 100 A.D.

The Sachau papyrus, which has not even the correct form of the name, but one corrupted by Greek scribes, is therefore quite certainly a forgery; and its companions must share its condemnation, not without sins of their own.

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The S.W.H.

IN 1918 Messrs. Hodder & Stoughton published the life of Dr. Elsie Inglis. They have now published a complete history of the great undertaking which Dr. Inglis initiated and for which she gave her life—*The History of the Scottish Women's Hospitals*, edited by Mrs. Shaw M'Laren (7s. 6d. net).

The story of the S.W.H. is told almost entirely in the words of the women who did the work. This method has its disadvantages. Many of the letters quoted are business letters from the different hospitals abroad to the Central Committee in Edinburgh, urging special needs. Much matter of great interest was necessarily excluded from the letters so that they should run no risk of delay at the hands of the Censor. The diaries also from which extracts are given were not written with a view to publication.

But if the method has its disadvantages it has also its advantages. It does not admit of embroidery. We are impressed with the sincerity of the account and of its fidelity to fact. The story, in spite of its omissions, and with all its restraint, is a living story. And its scope is wide, for the whole field of operation of the S.W.H. is covered.

In December 1914 the first complete unit, under Miss Ivens of Liverpool, arrived at Royau-mont, which they were not to leave until the end of 1918. It was in December 1914 also that a complete unit set sail for Serbia. Four hospitals were soon established, and the long drawn-out

battle against typhus began 'in which no woman played the coward—no woman asked to come away.' The arduous spring of 1915 was followed by a peaceful summer, and this was followed in its turn by the dangers and privations of the Great Retreat in November.

Part Five of the history gives an account of the work of the S.W.H. with the Serb Division in Russia and Roumania. Part Six deals with the work done for the Serbs during their exile, until their victorious return once more to the land they loved.

Two things at least were accomplished by the women of the S.W.H. Dr. Hutchison wrote to Dr. Inglis from Calais in December 1914: 'It would be nice to feel when we leave that we had sensibly advanced the whole position of women by our little contribution of work here.' To-day we can say that the fine work done by these hospitals, manned from end to end by women—women doctors and surgeons, women drivers who took the ambulance cars into the firing-line, and women stretcher-bearers who lifted the wounded—has very sensibly advanced the cause of women.

The second thing these women of the S.W.H. did was to make a lasting place for themselves in the affection of the men they succoured. At the end of the history there is given, very fittingly, an article which was contributed by 'a warrior' to the Belgrade *Evening News* (17th February 1919). It is an appreciation of the work of the S.W.H. Of these women the writer says: 'Let their country be proud of them, for they are deserving of honour in full measure, and the Serbian soldier shall remember them with great thankfulness.'

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A New Edition of Wettstein.

DR. MOFFATT, in his most valuable review of *Thirty Years of New Testament Criticism* (THE EXPOSITORY TIMES, December 1919), makes the following suggestion: 'A new edition of Wettstein is required or something to take the place of his rare edition.' It will interest Dr. Moffatt and other readers of THE EXPOSITORY TIMES to know that a new edition of Wettstein's monumental work is contemplated by the *Society for Promoting Christian Knowledge*, and that the services of a large number of leading

New Testament and classical scholars are being enlisted on behalf of this most important enterprise.

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St. Paul and Euripides.

IN the October number of THE EXPOSITORY TIMES my friend Dr. Rendel Harris suggests that in Ac 21⁸⁹ St. Paul is quoting Euripides—a supposition likely enough in itself, since Euripides, with his wide outlook on life and his broad human sympathies, was a popular poet in greater Greece, and would, almost certainly, have been read by St. Paul. May I add another possible instance of quotation from the 'Alcestis'? In 1 Ti 6¹² Timothy is exhorted to fight the good fight (ἀγωνίζου τὸν καλὸν ἀγῶνα; cf. 2 Ti 4⁷). In the 'Alcestis,' 548, Admetus says, καίτοι καλὸν γ' ἂν τόνδ' ἀγῶν' ἀγωνίσω.

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A Group of Four Apostles.

ST. PETER and the two sons of Zebedee are often grouped together in our minds, because our Lord made them into a sort of inner band among the Twelve, as at the Transfiguration, and at the healing of the daughter of Jairus, etc. (Mt 17¹ 26³⁷, Mk 1²⁹ 5³⁷ 14³³ 9², Lk 8⁵¹ 9²⁸). Their previous friendship and partnership may partly account for this.

There seems to be some evidence for the existence of another group of four, a group which I will call Hellenist, for lack of a better name. The link which connects this group is the use of Greek names, in some cases as an alternative, or an addition to the Semitic one, but in other cases apparently alone.

Dr. Burkitt in the *Interpreter*, October 1911, pp. 98, 99, suggests that Bartholomew is a popular distortion of Ptolemy, which would be a Greek name in the first century. Bartholomew is always mentioned in the Apostolic line with φίλιππος,

another of the Twelve who bore a Greek name. And they walked together—or sat together, so that the narrator or narrators naturally put their names together in compiling a name-list (Mt 10³, Mk 3¹⁸, Lk 6¹⁴).

In Ac 1¹³ Thomas' name comes in between these two. But he was also called Didymus (Jn 21²) in some circles. It would be natural for these three men, who had some Greek connexion, to be in closer touch with each other than others, e.g. with the two Jacobs (James) and John, and the two Judes (Judas).

But Bartholomew and Nathanael (Jn 1⁴⁵) are often (I think rightly) identified. Now it is the Greek-named Philip who brings Nathanael to our Lord. And (Jn 21²) it is the Greek-named Didymus who is Nathanael's companion at the lake.

Andrew may be another member of this group. And it is Andrew and Philip, whose names (in Greek) suggest 'manliness' and 'love of horses,' who tell our Lord of the Greeks who wanted to see Him. They were not Jews of the dispersion, Hellenists; but real Greeks, Hellenes. As St. Andrew was Simon Peter's brother it makes this group very large. But the Greeks went to Philip, who certainly bore a Greek name, *first* (Jn 12²⁰ 23).

Of course if Andrew had Greek connexions, his brother Simon shared this, unless indeed it were through marriage. Simon is a Hebraic name, and his new name Cephas is Semitic, but the Greek equivalent Peter is more usual even in the Gospels. It follows, perhaps, that the Greek equivalent did not only come into use when he had to deal with Gentiles (Antioch and later), but was in use in the earlier days, *i.e.* before and just after Pentecost. If the above view of a Greek-speaking element in the Apostolic band is correct, the question as to our Lord speaking Greek, and perhaps also the question as to the use of the LXX by Him and by His apostles, are nearer to a solution.

He quoted Dt 6¹³ 10²⁰, Gn 2²⁴, etc., according to the LXX readings. St. Peter discoursed with Cornelius, etc., without an interpreter. Then, our Lord and he were bilingual!

GEORGE FARMER.

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Entre Nous.

THE CHRISTIAN MINISTRY.

Considerateness.

WHEN William of Wykeham founded the great English school which bears his name he gave a motto to the scholars—'Manners maketh man.' Dr. W. T. A. Barber, late Headmaster of the Leys School in Cambridge, is not afraid of taking the motto at its face value. Even outward manners maketh man, he thinks, the dress he wears, the punctilious politeness he maintains. There is, no doubt, always the danger of making the man nothing but manners. And in our day, when emphasis is laid on reality, that danger is so vividly recognized that manners maketh much more for directness than for politeness. But William of Wykeham's aphorism goes deeper. In the first place, 'there is no action without reaction; the manners which are themselves the indication of an inner reverence have the effect of cherishing and preserving reverence. And, in the second place, the true gentleman is to be detected not by the fact that he knows the conventions of society, but by his consideration for others.'

Manner is an indication of character. Says Dr. Barber, 'Every one who has experience of choosing men to occupy responsible posts is conscious of how much his decision is biased by the thousand and one little things of manner, the niceties of dress, directness, *savoir faire*, the writing of a letter, the mode of expression. The remonstrance may very well be made that the criteria are poor and the judgment shallow which will be guided by such superficialities. But in reality the criticism fails; these things, small as they are, are indications of inward qualities working outwards. Granted that it is often the case that a good and easy manner may be a mere veneer, yet manners themselves are valuable indications, and ere long become sure declarations.'

There are many small matters, such as promptly answering invitations, quickly acknowledging inquiries of kindnesses, and respecting conventions, whose absence the world is sure to miss. He who is punctilious in observing these is really declaring that he takes pleasure in showing respect to others' expectations and desires. Any fixed society must necessarily develop conventions, and true breeding

demands a reasonable amount of consideration of them. They have their place; they may be regarded as the price of membership or as the sign of privilege. To ignore them is to betray an exaggeration of the value of self which is the reverse of true good manners. One can to a certain extent respect and sympathize with the impatience of young people with what seems to be and sometimes is, tedious and unmeaning ceremony. There is a great rebound in the rising generation against many of the little observances to which we are accustomed. But their original lies in consideration of others' convenience or feelings, and it is impossible to avoid an uneasy sense that in this rebound there is some injury to the original roots of unselfishness and chivalry.

I.

Take the management of Divine Service in illustration. In his manner of reading, his tone, his pace, a man may allow himself, only too easily, to think of himself alone. He may consult only his own likes and dislikes in attitude, gesture, and air. But if so, he is greatly failing in the homely duty of loyal considerateness.

A service is not something that we do for ourselves; it is always rendered to another. The true meaning of the word is seen in such expressions as "active service," "domestic service," "do me a service." Yet in the highest connexion its meaning is often completely lost sight of. Divine Service is made a matter of personal preference.

II.

Not less necessary is considerateness in the Preaching of the Word. Canon Ottley discovered in the sermons of Lancelot Andrewes a common passionate tenderness for common people, a gracious considerateness and respect, which more than any other trait appeals to our modern sympathies. An instinctive abhorrence of violent, harsh, coercive methods; faith in the attractive and winning power of truth clearly presented; a vivid sense of the heightening of human relationships which Christianity has introduced; the motherhood of the Church, the sonship and brotherhood of man, the paternal regard and right of control that belongs to true kingship—

All these are genuine elements in Andrewes' view of mankind, and give us a clue to his influence.

This spirit of considerateness which distinguishes Andrewes from other prominent churchmen of his time was one main secret of his laborious industry as a teacher. In his exposition of the fifth commandment, he lays down the duties and qualifications of the teaching office. "In the *manner* of his teaching," he says that a teacher must, "first clear parables and dark speeches; secondly, proceed in method and order; thirdly, teach as his hearers are able to learn (John xvi. 12)." This last point would require a careful consideration of the capacities and needs of the hearers. Andrewes' own work was mainly the systematic instruction of an educated and well-informed audience; but here, too, he remembered that he was dealing with frail and tempted human beings, each having his own trials, needs, and secret longings for the life of goodness. "The tidings," he tells them, "of the gospel are as well for Lydia the purple seller, as for Simon the tanner; for the Areopagite, the judge at Athens, as for the jailer at Philippi; for the elect lady, as for widow Dorcas; for the lord treasurer of Ethiopia, as for the beggar at the Beautiful gate of the temple; for the household of Cæsar, as for the household of Stephanas: yea, and if he will, for King Agrippa too . . . as, indeed, I know none so rich but needs these tidings; all to feel the want of them in their spirits; no *dicis quia dives sum*; as few sparks of the Pharisee as may be, in them that will be interested in it."

III.

And if considerateness is good for the conduct of public worship and good for the preacher, it is good also for the everyday life of the pastor. The Bishop of Durham remembers a conversation a few years ago 'with one of our college servants, an excellent Christian woman, truly exemplary in every duty. She was speaking of one of my dear student friends now labouring for the Lord in a distant and difficult mission-field, and giving him—after his departure from us—a tribute of most disinterested praise: "Ah, Sir, he *was* a consistent gentleman!" And then she instanced some of my friend's consistencies; and I observed that they all reduced themselves to one word—Considerateness. He was always taking trouble, and always saving trouble. He was always finding

out how a little thought for others can save them much needless labour. The things in question were not heroic. The thoughtfulness for others concerned only such matters as the bath, and the shoes, and the clothes, and some small details of hospitality. But they meant a very great deal for the hard-worked caretaker, and they were to her a means of quite distinct "edification," upbuilding, in the assurance that Christ and the Gospel are indeed practical realities.'

Dr. Moule adds: 'I break no confidence when I add, by the way, that my friend had not always been thus "a consistent gentleman." But the Lord had found him, and he had found the Lord, in the midst of his University life; and he had learnt most deeply and effectually, at the feet of Jesus, the consistency of Considerateness.'

That is the secret. 'Behold, God is mighty, and despiseth not any; for that he is great in heart.' The man who has made that discovery has the 'capacity of penetrating to the hidden man of the heart, recognizing and bringing to light the inward goodness which an uncouth exterior or a repellent manner had concealed. He evinces a delicate courtesy, an almost instinctive understanding of what another means and would be, a wise considerateness. He realizes, too, and very clearly, the value of things that appear to be trivial. Brother Lawrence was accustomed to say, "You can pick up a straw for the love of God." You may do even as small a thing for the love of man. He who is immersed in the Spirit will measure every earthly thing with the reed of the sanctuary; he will discern the unseen magnitudes which reveal the relation of the simplest deeds to the things that are above. The cup of cold water, the kindly human word, the touch of a brother's hand, faith's two mites offered in love, are infinite in worth and measureless in reward.'

'One autumn afternoon,' says the Rev. D. M. McIntyre, 'I was returning from the funeral of an aged country minister, who had lived for half a century in a lonely parish in Scotland on the edge of the moorland. A white-headed man came up to me, and told me, as well as he could for weeping, how more than fifty years before, he had been a herd-lad in that parish. My friend had then come, fresh from college, to be ordained to the charge which he was to hold until his death. One evening, as he walked down the road beside the field where this lad was herding, the cows

"tigger"—started, and ran—and the young minister came at once to the help of the half-distracted child, gathered the cows back, waited until they became quiet, then proceeded on his solitary walk. Probably he was thinking of the charge laid on him, and the work which had been given him to do for God, and after a few minutes would possibly dismiss from his mind this mere incident. But the boy never forgot. It was more to him than all the preaching and visiting that followed. It was that, more than anything else, which seemed to hold him to God and to God's minister; and as he told me of it after all that space of years, the big tears were raining down into the dust, and his voice choked and broke. To the minister that which he did that evening may well have seemed a little thing; to the lad it was as if the hand of Christ had been laid on him in blessing.

SOME TOPICS.

Action.

Lady Ritchie's Memories, entitled *From Friend to Friend* (Murray; 6s. net), are good for two or three hours of quiet reading and enjoyment. She tells happy stories of the life of Fanny and Adelaide Kemble, of Tennyson and Mrs. Cameron (the gifted generous friend of the Tennysons), of her own father (W. M. Thackeray), and of others.

Her father took her to a Shakespearian Reading by Mrs. Fanny Kemble. 'As we came away he once more broke into praise. "Don't you see how admirably she forgets herself?" he said; "how she flings herself into it all? how finely she feels it?"' That is an added note to the paper on Action in THE EXPOSITORY TIMES for February.

Whitaker.

The fifty-second annual volume of *Whitaker's Almanack* 'marks the centenary of the birth of its projector.' It also marks the entry of new nations, and 'New articles deal with Arabia, German Austria, Czecho-Slovakia, Hungary, Poland, Rumania, and Yugo-Slavia, with outline maps in the text. Maps have also been added to the articles on Germany, Turkey, and Denmark, and an attempt has been made to represent the existing state of affairs in the various Russian Republics, and to describe the potentialities of the Arctic *El Dorado* in Spitsbergen. The terms of the Treaties of Versailles, St. Germain, and

Neuilly, and the Covenant of the League of Nations, are also included.' A new section deals with 'Questions of the Day.' What are the questions of the day? They are Women's War Work, the Professions open to Women, Women Police, and Workmen's Compensation, and on all these questions Whitaker for 1920 contains special articles. One thing is unexpectedly omitted. The Temperance (Scotland) Act comes into operation this year. A summary of its provisions with instructions to voters would have been very useful.

Inspiration.

What is the particular adjective which you use to describe the inspiration of the Bible? Verbal? We received a few weeks ago a monthly magazine in which the verbal inspiration of the Bible was spoken of as if it were as certain as a demonstration in geometry. Plenary? That was a blessed word once, but it seems to have lost its charm. Moral? Dynamical? Vital? Dr. George Hodges, Dean of the Episcopal Theological School in Cambridge, Massachusetts, prefers 'vital.'

Dr. Hodges has written a popular and progressive book on the Bible. *How to know the Bible* he calls it (Skeffington; 6s. net). What he says about Inspiration will let us understand the kind of man he is and the kind of book he has written:

'In the lives of some men there are moments of unusual vision and exaltation. Into this experience even ordinary persons enter in times of exceeding emotion, but it is the special privilege of those whose difference from the common run of men is called genius. In such moments they see visions of truth and beauty, and hear voices which bring answers to ancient problems. They are unable to give prose accounts of these experiences. They come out of the silence into the street, and, if they attempt to describe what happened to them, they say that they heard the blowing of a mighty wind, and saw the flames of mystic fires; or some such thing. St. Paul, to whom this happened many times, confessed that whether he was in the body or out of the body, he could not tell. All that he knew was that he was caught up to the third heaven, and "heard unspeakable words, which it is not lawful for a man to utter." That was his way of expressing it. Bezaleel and Aholiab, inspired craftsmen, would

no doubt have expressed it differently; so too would Gideon and Jephthah, inspired captains. But in all cases it is essentially the same thing. Men are conscious of an impartation and impulse from without. They are lifted above their ordinary selves. Suddenly, the world about them is illuminated, as by a flash of lightning in the dark, and they know where they are, and what things mean, and where to go, and what to do. They come out, and write a poem, or a sermon, or a chapter of a book, or they build a house or a bridge, or paint a picture, or make a new plan of campaign, or put a new resolution into effect.

‘For this vital inspiration, as the Bible itself suggests, is not peculiar to religion. Neither is it essentially different in religion from what it is in other fields of life. People used to ask, when this doctrine was debated, how the inspiration of Isaiah differed from the inspiration of Shakespeare or of St. Augustine. There was never any very satisfactory answer. It was like asking how the genius of the one differed from the genius of the others. The “spirit of God,” as it says in the Old Testament, was upon them all: also upon Michael Angelo and Raphael, upon Copernicus and Newton, upon Washington and Lincoln. Each of these men was so uncommonly filled with power, or with wisdom, or with insight, or with the knowledge of the truth, that he perceived, and his neighbours perceived also, that he was moved of God. That seemed the most direct and simple explanation. The divine impulse and the divine guidance did not relieve them from the necessity of work, neither did it insure them against making mistakes; neither did it obliterate their individuality, rather it emphasized it. What it did was so to vitalize them, so to enrich and strengthen their souls, that they were able to do great deeds, and to think great thoughts. These men, whether they wrote books of the Bible, or built churches, or ruled states, or made any other contribution to the progress of the world, were inspired of God.’

POETRY. •

Margaret Cavendish.

An addition has been made to the ‘Golden Treasury Series.’ It is *A Treasury of Seventeenth Century English Verse*, from the Death of Shakespeare to the Restoration (1616-1660), chosen and edited by H. J. Massingham

(Macmillan; 3s. 6d. net). The poems are arranged in the alphabetical order of their author’s names. And so, pretty early comes Margaret Cavendish, Duchess of Newcastle, with this reflexion on the Soul’s Raiment:

Great Nature clothes the soul, which is but thin;
With fleshly garments, which the Fates do spin,
And when these garments are grown old and bare,
With sickness torn, Death takes them off with care.
And folds them up in peace and quiet rest,
And lays them safe within an earthly chest:
Then scours them well and makes them sweet
and clean.

Fit for the soul to wear those clothes again.

There are many other poems as happy in thought and expression in the three hundred and ninety-nine which the little volume contains. And besides the poems there is Mr. Massingham’s Introduction and Notes. Here is the note on the poem just quoted and its author: ‘If this poem were not short, the idea would be elaborated until it was worn as threadbare as the fleshy garments. The Duchess of Newcastle never lets well alone in her verse. She likes to think of a number, double, treble, quadruple it and conclude that the poetic vision is captured by the big battalions. As it is, it is a fine success.’

‘The Duchess of Newcastle’s biography of her husband is of course an English classic, even though Pepys called her “a mad, conceited, ridiculous woman” and the Duke “an ass to suffer her to write what she writes to him and of him.” Lamb’s criticism is well known—“No casket is rich enough, no casing sufficiently durable to honour and keep such a jewel.” She wrote thirteen volumes, all her works are in folio, and she left a mass of manuscript. The reason why so much of it is unreadable is given in her own words—“That little wit I have, it delights me to scribble it out and to disperse it about,”—for the vanity and lax expansiveness of the self-exploiting amateur are what posterity condemns in her. Nevertheless, if one has the patience to wade through the lake-like sweep of shallow water to its brook-source, there is much homely wit and sensible housewifely counsel on life. The “Life” is a work of noble quality and naive charm. But on the whole, this famous Duchess was a blue-stocking who not only made the most, but a success of it.’

R. L. Gales.

The war has bitten deep into the soul of that passionate poet, R. L. Gales. His *Skylark and Swallow* (Erskine Macdonald; 5s. net) is hard reading, but all discipline is hard. The last poem in the book is an oath:

THE OATH.

By these unnumbered foully slain
We will not rest, we swear,
Till Freedom, unto eyes that weep,
That Sight so fair,
Arises deathless from the deep
Of our despair;
Till night falls on the dotard lords
And vampire kings,
Till all the sceptres and the swords
Are broken things;
Till babes are born into the world
Not cannon-food from birth,
Till all the mirage of our dreams
Is solid earth.

Agnes Lee.

Agnes Lee is but one of the hundred and fifty poets of the present day who are represented in *New Voices* (Macmillan; \$2). But it is a poem by her that we propose to quote, and so we give her name the honour. The editor of the volume is Marguerite Wilkinson, a well-known critic of poetry and encourager of poets. The editor divides her poets and poems (they are British as well as American) into classes according to their prevailing subject. Some write mostly of Love, some of Religion, some of Children, some of Nature. But some are Radical and some Conservative, and they also are gathered together according to their taste or training. Every chapter is introduced with an essay by the editor, and then follow the selected poems. We like the poems better than the essays. We did not think that so many of such real excellence could have been brought together out of this century's work. It is a great feast. And it is the more enjoyable that every dish is quite digestible, which is to say that every poem is quite intelligible. And now for the example. It is called

MOTHERHOOD.

Mary, the Christ long slain, passed silently,
Following the children joyously astir
Under the cedrus and the olive-tree,
Pausing to let their laughter float to her.
Each voice an echo of a voice more dear,
She saw a little Christ in every face;
When lo, another woman, gliding near,
Yearned o'er the tender life that filled the place.

And Mary sought the woman's hand, and spoke:

'I know thee not, yet know thy memory tossed
With all a thousand dreams their eyes evoke
Who bring to thee a child beloved and lost.

'I, too, have rocked my little one.

Oh, He was fair!

Yea, fairer than the fairest sun,

And like its rays through amber spun

His sun-bright hair.

Still I can see it shine and shine.'

'Even so,' the woman said, 'was mine.'

'His ways were ever darling ways'—

And Mary smiled—

'So soft, so clinging! Glad relays

Of love were all His precious days.

My little child!

My infinite star! My music fled!'

'Even so was mine,' the woman said.

Then whispered Mary: 'Tell me, thou,
Of thine.' And she:

'Oh, mine was rosy as a bough

Blooming with roses, sent, somehow,

To bloom for me!

His balmy fingers left a thrill

Within my breast that warms me still.'

Then gazed she down some wilder, darker hour,
And said—when Mary questioned, knowing not:
'Who art thou, mother of so sweet a flower?'—
'I am the mother of Iscariot.'

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